

The Indiana Jewish POST & OPINION

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MANY SQUATTERS—Homeless squatters are no strangers in Israel as this photo of a police negotiator seeking to convince the lady holding her child that she must vacate the premises at the Mevasseret Zion absorption center near Jerusalem.



FORBIDDEN ACT — Tatiana Susskind shown in Jerusalem District Court was indicted for distributing leaflets depicting Mohammed as a pig writing the Koran. Sephardi Chief Rabbi Eliahu Bakshi-Doron told Hebron Mufti Sheikh Mahmud Nizal Tahboub that "I came to relay my disgust at this act and I fully understand the pain it causes to Moslem believers. This is a grave act which is forbidden."

Skeptics haven't a prayer of outliving pious Jews

BALTIMORE — Religious Jews live longer than non-observant Jews, according to a 16-year survey conducted through Hadassah Hospital's Department of Social Medicine.

The survey looked at health records and mortality rates of 11 religious and 11 secular kibbutzim. A total of 3,900 Jews in all were studied.

The religious kibbutzim observed Shabbat and the Jewish holidays and followed the laws of kashrut.

For both men and women the mortality rate was significantly higher for the secular kibbutzim. The secular men were 1.67 times as likely to die as the religious men, and the secular women 2.67 times as likely to die.

These findings suggest that religious observance carries with it a protective health component, Dr. Jeremy Kark, lead author of the study, noted in the March 1996 edition of *The American Journal of Public Health* according to *The Baltimore Jewish Times*.

"It's important," Dr. Kark said, "that our work confirms other studies. In other studies, though, there were always questions about whether the findings could be explained by other factors that might not have been adequately controlled in the study. But the kibbutzim presented a very unique arena for study. They are egalitarian socialistic and homogenous."

It was also noted that on the whole kibbutzim have a lower mortality rate than the general population in Israel.

In order to eliminate factors that might adversely affect the outcome such as one kibbutz receiving a lower quality of medical care in the local hospital, the kibbutzim were paired based on their locations, use of the same hospital, similar number of members over age 40 and dates of establishment.

The members of the kibbutzim tended to be of European origin and the educational level was almost identical between the two communities as well as their economic structures. This led Dr. Kark to conclude that social class difference, an important determinant of health, cannot explain the findings.

The lower death rate among the religious kibbutzim was consistent among all the causes of death and even superseded the long life span usually enjoyed by women. Secular women did not live longer than religious men.

Some conventional risk factors linked to poor health, such as cholesterol levels were looked at. The levels were higher among the secular men and women.

As for saturated fatty acids and total fat, they were slightly lower among the observant men and women, which was attributed to the laws of kashrut prohibiting the mixing of milk and meat products.

Other factors also were considered such as a coherent world view, a relaxation response induced by frequent prayer, repetitive ritualistic behavior ("and strict observance of Sabbath and festivals dedicated to rest and prayer"), highly stable marriages (the divorce rate was 11 times higher on the secular kibbutz than on the religious) and a strong sense of well-being among the religious kibbutzim (there were five suicides on the secular kibbutz vs. one on the religious) might contribute to their longer life span.

Still seeking to unlock the mystery of why religious observance seems to promote health, Dr. Kark is continuing his work with the kibbutzim. "It would be nice," he said "to get a handle on the mechanisms that mediate this kind of result. It must work through some type of biological mechanism. It could be useful in the broader sense if we could understand what that was."

Swiss issues may generate backlash

NEW YORK — In most countries today contemporary anti-Semitism — despite its occasionally violent form — poses little immediate threat to Jewish existence, and Jews feel increasingly secure in the societies in which they live, though concern among Jews about the potential for anti-Semitic incidents in some countries remains. Additionally, there has been a continually drop in the overall number of recorded anti-Semitic incidents registered in 1996.

These developments are

documented in the just-released "Anti-Semitism World Report 1997," a joint publication of the London-based Institute for Jewish Policy Research (JPR) and the American Jewish Committee (AJC).

"Anti-Semitism World Report 1997" is the pioneering work in its field, having been published annually since 1992. The current edition, covering 1996, provides an authoritative assessment of anti-Semitic incidents and trends in 60 countries. It includes sections on anti-Semitic parties,

organizations, and movements; anti-Semitism in mainstream political, cultural and religious life; Holocaust denial; opinion polls; demographic data; anti-Semitism in the media; legal issues; and efforts to combat anti-Semitism.

The 1997 volume highlights Switzerland which came under intense international pressure from Jewish individuals and organizations to explain what happened to Jewish assets deposited before World War II and with gold

and other valuables looted by the Nazis and deposited in Swiss banks. The report notes: "There was an anti-Semitic backlash in response to the allegations, stated and implied, that the Swiss connived with the Nazis or were deliberately less than forthcoming about Jewish assets still held in Swiss banks, but it did not go beyond the general level of anti-Semitism which currently prevails in Switzerland, and was not as severe as some expected."

"The Swiss banks affair

highlights one of the principle features of the context in which anti-Semitism must be assessed today," the report asserts, "and that is the absolute readiness of certain Jewish organizations and prominent Jewish individuals to attack expressions of anti-Semitism or to reveal the anti-Semitic pasts of public figures, and to mobilize and demand justice for the almost forgotten wrongs perpetrated against them during the Holocaust — the prosecution of Nazi war criminals, the restitution of Jewish property for

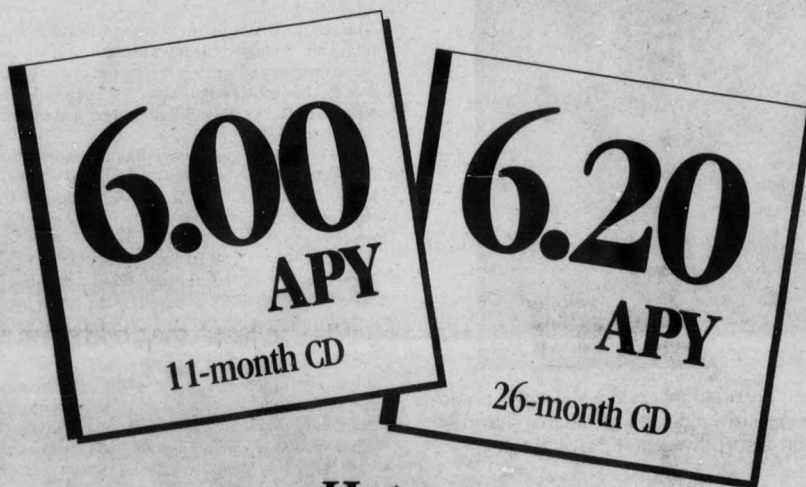
Continued on page 7

GA visitor activities told

The Jewish community's involvement with the upcoming General Assembly of the Council of Jewish Federations which will bring 3,000 American Jewish leaders here includes bus and walking tours, an early morning fitness program, the kosher shabbat kiddish luncheon for the 3,000 guests, a skating party and supper for college-age participants, a Women's Chai Tea at the Children's Museum and a Saturday night singles event.

Also distinctive programs are being arranged for young leaders, Federation presidents, for women and for students.

Artist-in-residence will be Debbie Friedman with a special concert Tuesday night, Nov. 18.



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IN MY VIEW

Pursuing justice

By ED STATTMANN

Indianapolis is approaching the one-year anniversary Aug. 27 of the South Meridian Street "brawl" in which several Indianapolis Police Department officers who had been drinking strolled along and created the kind of disorder they are supposed to quell.

The officers had been drinking at an Indianapolis Indians baseball game and at a nearby bar. They made lewd and racist comments and beat up two civilians as they strolled along and they intimidated those who challenged them. Several on-duty officers courageously acted to end the disorder and reported the misbehavior of the offenders — no light decision. Whistle blowing is at least as risky in police departments as in other bureaucracies.

That incident was followed by indictments of a few officers and appointment of the current police chief, Michael Zunk. Zunk had been an IPD officer before. After retirement from IPD he had headed security at St. Vincent Hospital and at the Naval Air Warfare Center. He came back to IPD for what he knew might be a thankless job when the mayor needed somebody to restore public confidence in the force.

The Greater Indianapolis Progress Committee initiated and Mayor Goldsmith sanctioned the creation of the Citizens Complaint Process Working Group headed by Rabbi Dennis Sasso of Congregation Beth-El Zedeck and Sam Jones of the Indianapolis Urban League.

There are several Jews on the panel, including Claudette Einhorn and Marcia Goldstone, both representing the Jewish Community Relations Council; attorney Michael Maurer; Sheila Suess Kennedy of the Indiana Civil Liberties Union; and Michael Gradison, Kennedy's predecessor as ICLU executive director.

Jewish involvement is consistent with the commandment to pursue justice — which, for the JCRC, is also policy.

The current civilian complaint panel lacks disciplinary powers. The panel can hold hearings and recommend action against officers, but the

disciplinary power belongs to the IPD.

Council Members Rozelle Boyd, a Democrat, and W. Tobin McClamroch, a Republican, are expected to offer a new ordinance in the fall. Gradison, speaking for himself, has made it clear he would like to see the council

create a civilian complaint body with more teeth than the current one.

Among Jewish members of the Working Group, Kennedy and Gradison have been the most outspoken, in letters printed prominently in The Indianapolis Star.

Kennedy has noted that

Zunk must repair a public confidence shaken by years of behavior such as the "rescue" of a speeding IPD member from a state trooper's custody, the Aug. 27, 1996, "brawl," and the questionable death of Michael Taylor in a patrol car. Police said the young African-American shot himself while

his hands were cuffed behind his back. The Michael Taylor incident and others have fueled friction between police and the black community.

Gradison has praised Zunk in his letters for tough discipline. He also has told the P-O there are practical as well as

Continued on page 6

THE HASTEN HEBREW ACADEMY OF INDIANAPOLIS PROUDLY PRESENTS:

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Gregory Baranovsky's long list of musical credentials and performance triumphs, most recently at "Moscow Nights," have earned him widespread public and critical acclaim both among the Russian Jewish community and beyond. This concert coincides with the release of Gregory's stunning new CD, titled: "Spring," on the Ganymede label. The album's rich blend of traditional and popular arrangements showcases a virtuoso musical talent steeped in the traditions of his people and his homeland. The Hasten Hebrew Academy is proud to host a multi-instrumental artist of Gregory's caliber for the enjoyment of both the Russian and non-Russian Jewish community.

ALL PROCEEDS FROM THIS CONCERT WILL BE USED TO BENEFIT THE HAI CHILDREN'S CHOIR FUND.



I HEARD IT ON TUESDAY

From Israel, with medals

By GISELA WEISZ
TEL.: 255 5019
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gizi@iquest.net
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TWO BRONZES: Simona and Hart Hasten returned from Israel. During this trip, Hasten fulfilled a dream, he had for a long time. Hart playing tennis at age 43. He was flying high at the Maccabiah

meets, the Jewish Olympiad. At this international contest, Jewish athletes gathered from 53 countries of the globe to vie with others for treasured medals.

Hart played in the age 65 and older category. He represented the United States, playing doubles and singles. Some of the matches lasted three hours in the treacherous heat of 120 degree, but Hasten beat his opponents — one American, two Israelis and one Mexican — in four of the five matches, thereby winning the bronze medal. He was the only American winner in singles to bring home the medal. He also won in doubles, earning his other bronze medal.

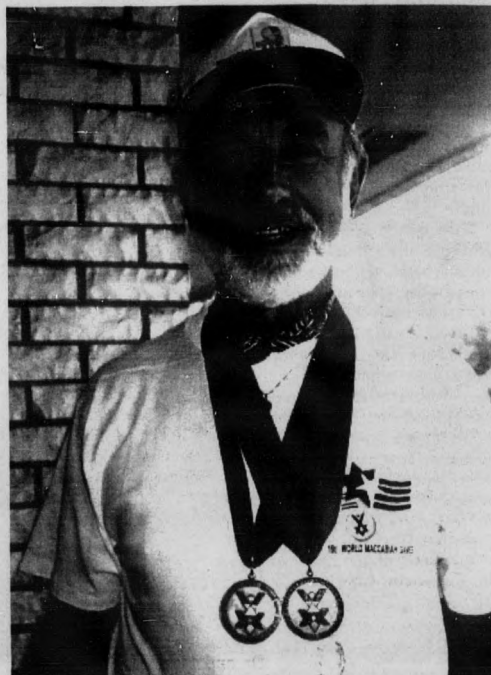
The enthusiasm was high

among the Jewish athletes and viewers alike. Simona, Renee and Eyal Halevy-the Hastens' daughter and son-in-law, who live in Israel-sat on the bleachers to view and cheer papa on toward victory.

On the first day of the games, an unfortunate accident, the collapse of a freshly built bridge, caused sadness and dampened the joy of the event to an extent, but the athletes were good sports and exhibited enthusiasm and pride competition. In one of his speeches, when he spoke of a Jewish land, Theodore Herzl quoted Juvenal, the roman orator and philosopher (A.D.55-1300, saying: "You should pray for a sound mind in a sound body." This year's Maccabiah games once again echoed Herzl's wish come true.

SETTLED: Robin and Josh Plaskoif moved to Indianapolis from Bloomington. He is a Performance Consultant Global Training and Development for Eli Lilly Co. and she teaches at the BJE.

GET OUT THE UMBRELLAS: Becky Leapman is getting married. To honor her, a number of good friends organized a bridal shower on July 27 at the Stone Soup Inn, a quaint and inviting bed and breakfast place. Hostesses Gerry Drexler, Gail Ettinger,



Hart Hasten with his two new bronze medals he won in tennis this year, at the Maccabiah games, Israel.

Photo by Gisela Weisz

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The future bride, Becky Leapman, flanked by two of her hostesses: Rachel Sosin and Geri Drexler (in hat).

Vika Farahan, Simona Hasten, Gigi Marks, Ruth Nitsun, Ruthie Rifkin, Phyllis Sharp, Judy Sosin and Rachel Sosin prepared the 2 o'clock tea, complete with finger sandwiches, sweets, fruits and lot of love, to fate the future bride. Many gift-packages — for a household to be formed — were opened amidst quips, jokes and funny stories.

Enjoying a pleasant Sunday afternoon-in the company of the daughter of Judy and Steve Leapman-were Renee

Bergstein, Sally Cotlar, Yaffa Crandall, Joann Eframian, Louise Epstein, Julie Estes, Esther Epstein, Fran Flaumenhaft, Nini Grossbaum, Judy Isley, Samantha Leapman, Judy Leapman, Iris Lerner, Chassida Levi, Jeane Life, Heather Melrose, Ellen Nadler, Rene Oppenheim, Ora Pescovitz, Danielle Rifkin, Monica Rosenfeld and Shana Scholder. Becky will be the

Continued on next page

Arlene Grande wins at Broadmoor

Arlene Grande was the championship flight winner of the Ladies' 18-hole Club Championship golf tourney at Broadmoor Country Club. Lee Cohen was the first flight winner.

In men's stroke play, Kevin Vernick was the champion with a 70-74—144 total.

Kor takes bronze at Tel Aviv

Alex Kor of Galesburg, Ill., and Rene Lederman of Chicago combined for the bronze medal in 35-and-over mixed doubles tennis competition in the recent Maccabiah Games

For the second straight year, Brian Deckard won the Horce Race Shootout. He was followed by Jim Stark and Terry Curry.

The latest hole-in-one on the course was by Dan Klausner, on the 15th hole, with a Ping 7-iron.

at Tel Aviv, Israel.

Kor is the son of Eva and Michael Kor of Terre Haute. He also served as team podiatrist for the U.S. team.

Looking backward

By GISELA WEISZ

TWENTY FIVE YEARS AGO: The Green Apple and the Worm restaurant, in Zionsville was the scene for the birthday party for Judy Resnick. Hostess for the birthday luncheon were Anita Kasle. Guests at the luncheon were Dawn Duchon, Rita Berman, Ann Drucker, Norma Arkin, Pat Klein, Charlotte Schuff, Carol Stein, Judy Jacobs, Nancy Melbin and Vivian Pecar.

TEN YEARS AGO: Shira Prince, daughter of Sue and Irving Prince, was the first female student of the Hebrew Academy of Indianapolis to receive her doctorate. New York University awarded her the degree of J.D. this year.

FIVE YEARS AGO: Hooverwood installed new

officers for the 1992-93 terms. Installed were Doug Popp, president; Lawrence N. Hoffman, 1st. vice president; Ronald Newmark, vice president; Robert Schloss, vice president; Deborah Pickett, secretary; and Paul Kraft, treasurer.

Gisela

Continued from prev. page
wife of Stephen Lerner, son of Dr. and Mrs. Ira Learner of Chicago.

NEW LIFE: Evelyn and Leon Harris became grandparents in Chicago on July 18, on Evelyn's birthday. The baby, a boy, whose bris was on July 25, is named Alex Daniel. Sandek was grandfather Leon and the quater was the baby's uncle, Ben Harris.

IU to offer Yiddish studies

BLOOMINGTON — Yiddish language and culture courses will become a reality at Indiana University this fall as part of the Jewish Studies program.

Nina Warnke, who looks far too young to speak Yiddish, will offer four courses in Yiddish language and culture as "Friends of the Borns Jewish Studies Program Visiting Scholar." An announcement from the Jewish Studies Program describes her as "a key figure in a new generation of Yiddish scholars."

Warnke is currently writing a study of Yiddish theater. She comes to IU from Columbia University, where she has taught since 1988. For seven years she has directed the summer Yiddish program jointly presented by Columbia University and the YIVO Institute for Jewish Research.

Steven Rothenberg to become bar mitzvah

Steven Michael Rothenberg, son of Pam and Larry Rothenberg, will become a bar mitzvah on shabbat Aug. 29-30 at Congregation Beth-El Zedeck. He is the grandson of Jerry and Harriet Greenberg and Gloria Rothenberg and Norman and Ann Rothenberg.



Steven Rothenberg

Grant Abrams to become bar mitzvah

Grant Abrams, son of Jeff and Lynn Abrams and Pamela Abrams, will become a bar

mitzvah in a service at Indianapolis Hebrew Congregation, Saturday, Aug. 23.

Justin Tasch to become bar mitzvah

Justin Tasch, son of Mark and Marla Tasch, will become a bar mitzvah in a service Sat-

urday, Aug. 16, at Indianapolis Hebrew Congregation.



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CRITIC'S CORNER

'Contact' has universal appeal

By CHARLES EPSTEIN

The motion picture *Contact* is utterly amazing. The story keeps you on the edge of your seat. I was completely sur-



prised how entertaining this film was.

Even though the story is utmost fantasy, the cast is absolutely superb. Headed by Jodie Foster, who was on the verge of overacting, the cast included Matthew McConaughey, maligned by some critics but who I thought was excellent, and wonderful John Hurt in another of his most unusual characterizations. James Woods and Tom

Skeritt also impressed in their appearances. There really was not a weak actor on the screen.

The screenplay, written by James V. Hart and Michael Goldenberg, was based on a story by Carl Sagan that he turned into a novel. I was astonished how exciting Carl Sagan could be. I knew he was an extremely learned and revered scientist and author, but I never thought he had this much imagination. The story is absolutely fantastic.

Director and special effects expert Robert Zemeckis smartly held his amazing talents in check to let the important story play itself out. And the result is marvelous.

The story is simple. Jodie Foster thinks she has heard messages from another part of the universe on her scientific recording equipment. And the film really takes off from there. The messages have to

be authenticated, decoded, and assessed. A private concern funds the complicated and expensive project, but obviously, the government has to rear its ugly head and interfere with Ms. Foster and her cohorts. There are conflicts all over the place and each one is dealt with masterfully.

One conflict is Matthew McConaughey, who fights his religious convictions with his affection for Foster. Foster has no religious feelings and here we go with science battling faith again. It is more complicated when human emotions enter the equation. More characters play religion and politics as the plot thickens. The story has many twists and turns which, if I revealed them, would ruin the movie for those who have not seen it. This I shall not do.

But this I must say. *Contact* is a revelation in thought and science. But more than that, the film *Contact* is a tremendous entertainment. I must warn you, trying to outguess Carl Sagan will be futile. Just sit back and enjoy.

Swiss

Continued from page 2
example — in the clear understanding that anti-Semitism may increase as a result. Not only does this indicate a greater assertiveness among the organized Jewish community to stand up for its human rights, it also shows that those concerned dismiss the impact of their actions on the level of anti-Semitism as of no significance.

"Like the Swiss banks and gold issue, property restitution has the potential to produce significant negative responses; indeed in Poland, and elsewhere, some negative reaction was noted and recorded. Nevertheless, despite the way that these issues can feed anti-Semitic stereotypes — by linking Jews with intrnational pressure groups and money — there has, so far, been surprisingly little additional anti-Semitism generated."

The report cautions, however, that this may change in the years ahead in light of further revelations and greater pressure, and the situation should continue to be closely monitored.

Singles cruise will depart in December

ST. LOUIS — The St. Louis Jewish Community Centers Association in conjunction with Brentwood Travel is sponsoring the second annual nation-wide cruise for Jewish Singles in their "Middle Years." They will be sailing on Holland America Line's mis Ryndam to the Southern Caribbean.

The ten-day trip departs from Ft. Lauderdale on Wednesday, Dec. 3, winds through the Southern Caribbean before returning to Ft. Lauderdale on Saturday, Dec. 13. Ports of call include St. Maarten, St. Lucia, Barbados, Guadeloupe, U.S. Virgin Islands and Nassau.

The cruise package includes round-trip airfare from most major U.S. cities, accommodations in choice of cabin on the Ryndam; all meals and snacks throughout the day, including late night buffet; all taxes, all tips and gratuities; two cocktail parties and specially arranged sightseeing tours in various ports.

The Ryndam offers daily

activities including aerobics, health club and spa. Nightly entertainment includes a casino, nightclub, disco, Las Vegas style revues and Broadway shows.

The cost is \$1,959 per person based on double occupancy. Rates for single accommodations are also available starting at \$2,549.

In the past fourteen years, over 1,300 Jewish singles from all over North America have sailed on the Nationwide Jewish Singles Supercruises, sponsored by the St. Louis Jewish Community Centers Association. Over forty marriages have resulted from singles meeting on these cruises, not to mention the hundreds of friendships that have been made.

Full payment is due by Sept. 15, 1997. For more information or to make a reservation, call Carol, Sally or Stephanie at Brentwood Travel at (314) 532-5515 or 800-628-3941, or call Julie Glaser at the St. Louis Jewish Community Centers Association at (314) 432-6780, ext. 213.

Justice

Continued from page 3
philosophical reasons for wanting a civilian complaint system that works. Without it, he says, there is a perceived lack of stability in public order that can cost — and may

already have cost — the city convention business, for example.

Aug. 27 will probably pass without incident. Whether the Council will provide an improved civilian complaint process is still to be seen.

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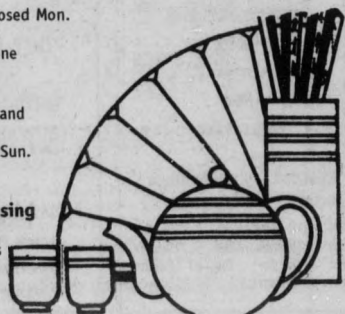
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AJC issues paper on Shoah property

NEW YORK — "The plunder of Jewish property in Central and Eastern Europe is the last of the great, unresolved injustices of World War II. The property was first confiscated by the Nazis, then nationalized by the communist regimes. The collapse of communism, and the subsequent reprivatization programs in Eastern Europe, have offered an unexpected opportunity to press for the restitution of Jewish property."

But what are the realistic prospects for the return of Jewish property? How, if at all, can survivors and heirs, as well as the governments involved, deal with the often staggering impediments to restitution, including a multitude of political, diplomatic, and financial problems? And where did the occupied and

neutral nations fall on the spectrum of compromise, collusion, complicity and collaboration in terms of retaining Jewish property after the war?

These and other compelling questions are dealt with extensively in a just-released American Jewish Committee report, "The Restitution of Jewish Property in Central and Eastern Europe." The comprehensive 54-page analysis was written for AJC by Marilyn Henry, staff correspondent in New York for the *Jerusalem Post* and author of an earlier AJC report, "Switzerland, Swiss Banks, and the Second World War: The Story Behind the Story."

Ms. Henry notes that although no one knows for certain how much property was stolen, spoiled, destroyed and

lost during the Holocaust more than fifty years ago, property losses were estimated at \$8 billion, based on exchange rates prior to the outbreak of the war.

The end of the cold war, and more importantly, the recent controversy surrounding Swiss banks and looted Nazi gold, have propelled the movement toward Jewish property restitution throughout Europe.

But the issues surrounding property restitution "defy a single 'grand' solution," Ms. Henry states, and despite the fact that it has worked, though not flawlessly, in Germany, "the notion of any 'model' to serve across Europe seems unduly optimistic."

Among the numerous

"threats" to Jewish property recovery are competing interests and political agendas — "the varying degrees of sym-

pathy and sensitivity, or hesitation and hostility; different conceptions of justice and truth, and outright greed."

Israel woos retirees' time

WASHINGTON, D.C. — Retirees can make a unique contribution to Israel through B'nai B'rith's Active Retirees in Israel program (ARI). For first-time visitors or Israel mavens, ARI promises to be a once-in-a-lifetime experience.

ARI volunteers typically spend their mornings volunteering at a local hospital, municipal gardens, school or facility for the elderly and handicapped. Afternoons are spent learning Hebrew or attending lectures and special events. Volunteers also see and experience the country as natives and interact with Israelis from all corners of the world.

Guided tours of Jerusalem, the Negev Desert, Galilee and the Golan Heights are also in-

cluded in the program.

Participants are divided into groups of 50, each with a full-time coordinator. Volunteers are based at a comfortable kosher hotel in the Mediterranean resort of Netanya, 30 miles north of Tel Aviv, near parks and beaches, shops and cafes.

To participate, volunteers must be at least 50 years of age, in good health, and a member of B'nai B'rith or must join prior to departure.

For more information, contact Active Retirees in Israel, c/o B'nai B'rith Center For Jewish Identity, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036; call the toll-free message center at 800-500-6533; fax 202-857-1099; or send an email to: CJI@bnaibrith.org.

OBITUARIES

Frieda Brown Fivel taught at Beth-El

Frieda Brown Fivel, 94, a librarian and religious school teacher, died Sunday, Aug. 10.

Mrs. Fivel was the widow of Abraham Fivel. The couple were the second pair to be married at the old Beth-El on Ruckle Street.

Mrs. Fivel, who attended Butler University, worked during the 1920s for the Indianapolis Public Library system. Later she worked for 25 years in the cosmetics department of L.S. Ayres. She also taught religious school at Congregation Beth-El Zedeck for 25 years.

She was a member of Beth-El Zedeck and its Sisterhood. She was a board member of Order of the Eastern Star, a 25-year member of Monument Masonic Lodge, served as secretary of the American Legion Auxiliary and was a member of Golden Age at the Center. She was a life member of Hadassah and of the National Council of Jewish Women.

Survivors include sons Jack and Jerry Fivel, five grandchildren and nine great-grandchildren.

Services were Tuesday, Aug. 12 at the graveside in Beth-El Zedeck North Cemetery.

Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

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A recommendation

The recommendations in our editorial last week that would make the General Assembly of the Council of Jewish Federations, the one significant American Jewish organization that has no competitors more user-friendly to the Jewish community where it holds its annual meetings comes we can assume too late to be implemented, but still there is a way that even at this date that same goal can be accomplished.

It would be for the president of the CJF himself to address a meeting at the local Jewish Community Center. Even as late as now, such a meeting could be scheduled and the entire local Jewish community would welcome such a friendly gesture.

National Jewish organizations today, as compared with 20 and 30 years ago, no longer cut any ice on the local level, although 2 national Jewish women's groups still continue to attract interest. But when it comes to men's organizations, their day has long passed, which is self-evident.

That there has been no attempt to fill the void is unfortunate. Is it not possible to revive the lecture series that brought Rabbi Stephen S. Wise and other top Jewish authorities to local communities where crowded and enthusiastic audiences greeted them?

We believe that, despite the inroads of tv and other forms of entertainment readily available, such lecture series could be revived.

It remains for several local Jewish communities, perhaps those that have had the courage to launch Reclaiming the Sabbath projects, to take the lead here.

Indyk gets top post but some objecting

WASHINGTON — Even when a former worker for the American Israel Public Affairs Committee (AIPAC) gets a high position in the State Department, there is some objection from Jewish sources.

That is the situation as Martin Indyk, the first Jewish U.S. ambassador to Israel, has been named to serve in the State Department's top Middle East policy-making position.

The objection came from Morton Klein, president of the Zionist Organization of America, an almost defunct organization these days, who contended that Indyk interfered in Israel's internal political affairs, pressured the Israeli government to make concessions to the Palestinians, holds pro-Arab bias and has made a string of "insulting, demeaning and patronizing statements about Israel."

He has also drawn criticism from Uzi Landau, the chairman of the Israeli Knesset Foreign Affairs and Defense Committee, for allegedly "pressuring members of the government" and "interfering in Israel's internal political affairs."

Indyk's new position will be the first Jewish assistant secretary of state for Near Eastern Affairs.

In a recent interview in The Jerusalem Post, Indyk said "there is a tendency in Israel to look toward the U.S. to solve your problems," adding that Israeli officials "say let's call in the ambassador to deal with this problem, or to get approval for what we are going to do, or make sure that the U.S. supports us before we act in a particular sphere. I think this is an unhealthy situation."

Paid for Easter but not Passover

ANNAPOLIS, Md. — Making the point that she has to take personal leave to observe Passover, whereas she is paid to observe Easter Sunday, Judith Keonick is appealing

a judge's decision upholding the state law designating Good Friday and Easter Sunday as school holidays on grounds of separation of church and state.

EDITOR'S CHAIR

As this issue goes to press there is still no report on the winners at the recent Maccabiah in Israel.

We commented last week on this insult to the athletes who put out their best efforts to win and as yet have not received any of the credit publicly that they deserve.

There is a very fine organization in Philadelphia that manages the American team, raises the funds and over the years has done an exemplary job, what with combing the entire U.S. for the best Jewish athletes.

We can assume that the American athletes must have won a majority of the medals. The Intermountain Jewish News of Denver reported that the U.S. team medals included taekwondo gold, beach volleyball (women) gold; basketball, bronze, masters basketball, silver; field hockey, bronze; ice hockey, silver; golf, women's, gold, men's bronze, masters' gold; rugby gold, softball, bronze; tennis, gold; ten-pin bowling gold and volleyball, women, gold.

This is being written on Sunday and hopefully by the time we go to press Monday night there will be forthcoming the results of the Maccabiah and you will be reading them at the same time as you will be reading this criticism.

Also we learn from the Community, the Federation paper in Louisville, that Jill Hertzman Prolman won two gold medals and a silver. She won the 35 and over singles and mixed doubles and a silver in the Women's 35 and Over doubles. The same for Hart Hasten of Indianapolis, who won a silver in tennis for over 35.

The vendors at the Mahane Yehuda market

Palestinian boy gets \$450,000

JERUSALEM — Israel will pay \$450,000 to compensate a Palestinian child who was shot and wounded during protests in Gaza in 1993. A Haifa judge ruled that Israel should make the unprecedented payment without admitting liability for the injury. The parents of the child who is paralyzed from the head down, sought over \$2 M.

New lubricant better than oil

TEL AVIV — A synthetic, inorganic molecule known as tungsten disulfide is the basis of a lubricant developed by Weizmann Institute scientists which could lengthen the life of automobile engines and cut gasoline consumption and the university's Yeda Research and Development company has filed patent applications. Companies around the world have expressed interest in developing commercial quantities.

The material has the potential of significantly increasing the efficiency and lifespan of a variety of engines from cars to jets and satellites and power tools.

The material reduces friction between moving metal parts to less than half of that with the best existing lubricants and is efficient in cutting wear on parts six times better than oil.

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Israel is overpopulated, a water problem too

JERUSALEM — The headline of the feature article in The Jerusalem Post read "No Room! No Room!"

The news report stated that at current growth rates "Israel's population will reach 11.4 million by 2020 in a country smaller than New Jersey with population pressures on the congested Coastal Plain and the Jerusalem Corridor.

Written by Philip Warburg, the article states that Israel already ranks among the world's most densely populated nations, with 268 people per square kilometer, more thickly settled than India and fast approaching Japan.

In a few years Israel will be more crowded than Belgium and the Netherlands, Europe's most densely-settled nations, and if one subtracts the sparsely inhabited Negev, Israel already exceeds these nations in population density.

Then there is the problem of water. One wastewater expert recently half-joked that the good news is that by the year 2020 all Israelis will be drinking recycled sewage. The bad news: there may not be enough.

Warburg, who is an environmental attorney, noted that sooner or later Israel will have to consider the environmental impact of ongoing financial incentives favoring larger families; and social service organizations will be forced to tackle the challenge of legitimizing family planning measures now widely viewed as culturally or politically alien.

Warburg concluded that "the only question is whether anything will be left of the country's land and water resources by the time Israel is ready to tackle its population problem."

One of the proposals to ease the situation is to build islands along the Mediterranean coast similar to Davis Island in the Gulf off of Tampa where there is a population as large as a small city.

G.A. Friday start a welcome change

INDIANAPOLIS — For those who may not have noticed, for the first time the General Assembly of the Council of Jewish Federations scheduled here for Nov. 14-19 the sessions start on Friday instead of the previous practice on Mondays.

The new procedure seems to have advantages in that heretofore with the G.A. ending on Sunday, many of the delegates returned home on Friday and missed the Saturday services and Saturday night and Sunday morning events.

The city is gearing up to welcome the 3,000 or so delegates from all parts of the U.S.

Prime Minister Netanyahu is scheduled to speak and President Clinton has been invited to address the convention and is shown on the schedule with an indication of "maybe."

Invited as scholars in residence are Dennis Prager, Rabbis Joseph Telushkin, Joy Levitt and Donniel Hartman.

Providing entertainment will be Noa, who has just completed national appearances in many local Jewish communities.

Talks at standstill, both sides adamant

JERUSALEM — When the peace talks will resume was still the question Monday as Dennis Ross sought to make headway with both sides.

Both Israel and the PLO are making counter demands, which seem irreconcilable at this time and the visit by Secretary of State Madeleine Albright is still some time in the future.

Arafat told his Legislative Council that Israel has made war on the Palestinian people.

Meanwhile he is attempting to arrange for an Arab summit conference, which would include Iraq.

Israel forces were active in the north as they responded to katyushas rocketing on Kiryat Shmona, striking twice in Lebanon.

The two bombers who created havoc in the Jerusalem market have been traced to their West Bank villages.

Meanwhile Arafat has called for six months to a year service for all graduates of Palestinian universities, a step which is viewed by Israel as a violation of the Oslo accords.



ONLY STUDENTS — Where but in Israel would a nation's leading university conduct classes in belly dancing? Despite the drop in work for professional belly dancers, more beginners are joining classes such as this one at the Hebrew University.

Humanists taking up tough questions

FARMINGTON HILLS, Mich — Among the subjects to be explored at Colloquium '97 of the International Institute for Secular Humanist Judaism here Oct. 23-26 will be "Did the Jewish People Begin with Abraham? Did Moses Write the Torah? Were the Prophets Liberal or Reactionary? Did Orthodoxy Have Serious Competition in Ancient Times? Did the Greeks Make A Positive Contribution to Jewish Culture? How did the Rabbi Become the Religious Establish-

ment? Who Were the People Who Created the Talmud? What is the Real Connection Between Jews, Trade and Money? What is the Key to the Success of the Hasidic Movement? and Has Zionism Met the Expectation of its Creators? etc.

Among the presenters will be Yehuda Bauer, Norman Cantor, Louis Dubin, Art Elon, Yaakov Malkin, Carol Meyers, Eric Meyers, Derek Penslar, William Propp, Ada Rapoport-Albert and Steven Zipperstein.

Vendors insult Mrs. Leah Rabin

JERUSALEM — Playing her role as an Israeli concerned with what takes place in Israel, Mrs. Leah Rabin, took herself to the marketplace where two suicide bombers killed 15 people, but ran into unpleasantness as vendors and even shoppers at the Mahane Yehuda market shouted, "Daughter of a whore!" and "Go away - nobody wants you here!"

She covered her ears, but did proceed to the stand of an onion vendor, one of the more than 150 who were injured, where he, without saying a word, shook her hand.

4th Australian athlete dies

TEL AVIV — The death of 56-year-old Warren Zines of the Australian Maccabiah team has brought to four the number of casualties when a temporary bridge over the Yarkon River to the stadium collapsed. About 10 of the athletes who have returned to Australia are still reporting respiratory difficulties.

Dispute still rages on intermarriages

NEW YORK — The dispute over the correct percentage of Jews who have intermarried, whether 52 percent or 38 percent, has hardly abated.

J.J. Goldberg in an op ed piece in The New York Times claimed that the National Jewish Population Study figure was exaggerated.

Now Egon Mayer, director of the Center for Jewish Studies at City University of New York's Graduate School and a member of the National Technical Advisory Committee for the 1990 population study, upholds the 52 percent figure for American Jews who got married between 1985 and 1990, calling Goldberg's claims "a total misrepresentation of what was done...an essay with some interesting theories that are based on wildly misunderstood concepts."

He added that the 1990 survey's findings, based on interviews with 2,441 Jewish households, had a margin of error of 2-3 percent.

Goldberg, who is a mainstay on the staff of The Forward, was hardly apologetic. "I'm not a scientist," he said. "I did some simple high school arithmetic" and interviewed several Jewish sociologists who say 52 (percent) is very approximate, at best...because they're dealing with a very small sample. I'd like to call people's attention to the fact that these numbers are no-

Continued on next page

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OBITUARIES

Herbert Katzki, 89, dies; served JDC for 60 years

NEW YORK — Herbert Katzki, who as an official of the American Jewish Joint Distribution Committee served for 60 years helping salvage thousands of uprooted Jewish lives in Europe and the Middle East, died at the age of 89 after a fall. He retired in 1979 as associate director-general of the JDC. His activities began in 1936 and throughout World War II and the Holocaust he was a mainstay in aiding the stream of Jewish refugees from Europe and from Arab countries. He headed the JDC office in Paris and later in Lisbon and later during the war he worked for the U.S. War Refugee Board in Ankara, Turkey and then Bern



Herbert Katzki

before returning to the JDC.

In 1967 he was brought back to the New York office where he played a leading role.

Rabbi Erwin M. Halpern of Waco succumbs at 65

WACO, Tx. — Rabbi Erwin M. Halpern, who served Agudath Jacob Synagogue, died at the age of 65 following a lengthy illness. He served recently as president of the Waco Conference of Christians and Jews and secretary of the Waco Ministerial Alliance.

He began his 43-year career

as a rabbi in 1955 after being ordained by the Yavne Hebrew Theological Seminary.

He founded the Citrus Valley Jewish Center in West Covina, La., now known as Temple Avi-Shalom, and later served congregations in Palm Springs, Ca., Corpus Christi, Tx., Grand Rapids, Mi., Pensacola, Fla. and Houston.

Rabbi Genauer succumbs at 91

RIVERDALE, N.Y. — Rabbi Samuel Genauer has died in his 91st year and is being mourned. Among his sur-

vivors are his daughter, Mrs. Blu Greenberg. He was active with the SAR Academy here.

Walter Welker, AJC leader

LIVINGSTON, N.J. — Walter F. Welker, a member of the governing council of the American Jewish Congress and president of the Congress's New Jersey Region, died at the age of 65. He was a specialist in Turkish politics and history at Rutgers University.

Among his many books he

wrote were "Ottomans, Turks and the Jewish Polity: A History of the Jews of Turkey" and "The Unseen Israelis: The Jews from Turkey in Israel."

Fluent in Turkish, he was in Ankara in 1960 when the Turkish Military took charge to protect the secular heritage of Ataturk.

Death Notices

Rabbi Lawrence Charney

We record with sorrow the passing of our beloved colleague. Ordained in 1942, he served congregations in New York, Massachusetts and Chicago. He assumed the pulpit of Northwest Suburban Congregation (Chicago) in 1960 and became rabbi emeritus in 1985. We extend our heartfelt condolences to his

wife, Lillian, children Brenda Rosen, Dr. David, David and our colleague, Rabbi Michael Charney and all who were touched through his rabbinic. Rabbi David L. Lieber, President Rabbi Joel H. Meyers, Exec. VP The Rabbinical Assembly

Samuel Golding taken by death

WEST HEMPSTEAD, N.Y. — Samuel Golding, honorary member of the Hebrew Academy of Nassau County, is being mourned. The Samuel and Elizabeth Bass Golding Elementary School and the Samuel and Elizabeth Bass Golding Early Childhood Center are named after the Goldings.

Mr. and Mrs. Golding had graduated first and second in their class from New York University Law School. The student lounge there is named after them.

Rabbi Friedman of Wilmington

WILMINGTON, N.C. — Rabbi Harold Friedman, the first circuit rabbi in American Jewish history, died three weeks after undergoing triple bypass surgery and suffering a stroke.

Back in 1954, supported by Blumenthal family of Charlotte, Rabbi Friedman drove a 1,200 mile circuit providing services for families in Whiteville, Wallace, Hendersonville and other rural North Carolina communities.

Earlier he had served congregations in Fairmont, Ala., Waco, Tx. and Martinsville, Va.

Charles Goldring of Hollywood

HOLLYWOOD, CA. — Charles Goldring, a national vice chairman and treasurer of the ADL, who was one of this city's pioneer managers, died at the age of 90.

He was president of the Guardians of the Jewish Home for the Aging and of the Key Men of the United Jewish Fund, while also president of the ADL's Pacific Southwest Regional Board and the Beverly Hills B'nai B'rith.

Among his clients were composers Ferde Grofe, Rudolf Friml and film producer Robert Altman.

Barbara Wachs drowns in Israel

TEL AVIV — While attempting to rescue a drowning child, Dr. Barbara Eidelman Wachs lost her life. The family was active in the American Committee for Shaare Zedek Medical Center in Jerusalem.

Fund to buy house for family of quints

BROOKLYN — A fund to buy a house for the Klaver family, who can boast the only Jewish quints in the world, has been launched as they have been asked to vacate their crowded Flatbush apartment by their landlord, who is selling the house. Both parents are in poor health and federal assistance is about to expire, according to The Jewish week.

"There's not a day that goes by without four or five threatening phone calls from collection agencies, said Sam Klaver. Wife Penina is currently hospitalized for abdominal surgery related to the pregnancy.

The Jewish Press had launched a campaign to buy them a house and Assemblyman Jules Polonsky collected \$2,500 for them. "This was a family that needed immediate help", he said and then recruited a pro bono lawyer to handle their housing problem.

"We're coping with everything except the financial stress," Klaver told The Jewish Week. "But if I had the choice to do without the quints, I'd say thank you very much. I'll take all the stress you can give me. We're getting help from upstairs."

Editor's note: The P-O will be happy to forward any contributions to the Klavers.

Intermarriages

Continued from prev. page

where near exact."

Meanwhile a new survey has been scheduled for the year 2000, plans for which were discussed by six demographers during the 12th Congress of Jewish Studies in Israel several weeks ago.

Seymour Martin Lipset, professor of public policy at George Mason University, also took issue with Goldberg's figures. "...the 1990 National Jewish Population survey never reported that 5.5 million American Jews were intermarrying at the rate of 52 percent. It focused on showing the change in the incidence of intermarriage among various age cohorts who married at different times during the previous 30 years. It found that among Jews marrying since 1985, the intermarriage rate was around 52 percent — a dramatic rise from cohorts before 1965, among whom the incidence of intermarriage was 10 percent. It is the magnitude of the growth that has taken the American Jewish community by surprise."

Harris Gilbert Reform leader

NEW YORK — Harris Gilbert, who served as chairman of the Social Action and Outreach commissions of Reform Judaism, is being mourned. He was a member of the board of the Union of American He-

brew Congregations. In a notice in the obituary page of the New York Times, Jerome H. Somers, and Rabbi Eric H. Yoffie, noted that he was "an activist and courageous leader."

Sidney Simon dies at age 80

NEW YORK — Sidney Simon, artist and educator, who designed the Jewish Chapel at the U.S. Military Academy at West Point, died at the age of 80. He won many commissions and prizes for his work including the Greer Prize of the National Acad-

emy of Design and an Award of the Institute of Arts and Letters among others. His works are included in various art museums.

During World War II he was the official war artist and was awarded the Bronze Star and 5 Battle Stars.

Louis Heller being mourned

NEW YORK — Prof. Louis G. Heller, who served on the executive committee of the

American Academics for Israel's Future, is being mourned.

E. Neustadter dies in Israel

FAR ROCKAWAY, N.Y. — Emanuel Neustadter, former president of Congregation

Kneseth Israel here, has died in Jerusalem.

MEDIA WATCH

Jewish lawyers of 'Law & Order'

By RABBI ELLIOT B. GERTEL

Is there some pattern in the treatment of Jews on *Law and Order*, aside from the occasional episode on antisemitism or Black-Jewish tensions?



sions? The episodes we looked at in our last column would suggest that at least twice the series has let off steam about Jews who are arrogant and wealthy and obsessed with covering themselves even more than with ambition.

In a recent episode by Janis Diamond, a loan officer in a bank, who is also a lawyer, helps a girlfriend to collect an inheritance after the latter has murdered her birth-mother, who had abandoned her several years before. The lovers are colleagues at the bank. The loan officer, named Grant Silverman, is, as the defendant later calls him, a "stupid weakling." Yet maybe not as stupid as she says, for he stands to collect a fee even if she is convicted. One D.A. observes, "No wonder everybody hates the legal profession." Indeed, members of the D.A.'s office plan to send the deceased's son a copy of a plea-bargaining confession so that he can sue his long-lost half sister, and her boyfriend, Silverman, for the mother's wrongful death.

Law and Order often has disparaging things to say about some lawyers, and often those lawyers have Jewish names. Ed Zuckerman and Charles C. Mann gave us an Arthur Kopinsky, who "swindled people already swindled" in a real estate deal by pretending to get their money back for them, and even strung along his overworked African-American secretary with promises of a raise. Kopinsky gets himself murdered. A judge comments, "I knew Kopinsky. If anything I'd be biased in favor of [the murderer]."

Jewish women are portrayed more kindly as jurors than Jewish men have been in

occasional roles.

A recent teleplay by Barry Schkolnick and Elaine Loesner dealt with a baby being poisoned while its parents were away on business. There was a possible rebuke of Jewish parents in the script, though a black family was dragged into the storyline, as well. A tough but thoughtful Jewish defense lawyer, Rosie Miller, articulated well the conflict between career and being a mother, and was portrayed as a sincere and reflective individual. Likewise, a crusty but fair Judge Krieger represented Jewish women in a positive and affecting way.

I certainly do not begrudge

scary by setting the events on a boat and pier, thus removing them from Jewish institutions. As it turned out, the shooter was not a terrorist or anti-Semite, at least in motive, despite "Kill Zionists" messages scrawled nearby to distract the police. The requisite Jewish jokes were cited: A woman shaken up by the shootings tells police that she came to help raise money for Israel and to meet a Jewish doctor.

The teleplay even examined the tensions that attacks on Jews create among Arab Americans, who are the first to be blamed. There is even commentary on the divisions.

Though it is made very clear that the motives here are desperation and greed and that the Jewish background of the intended victim is purely accidental, the episode does leave the thoughtful Jewish (or general) viewer with concerns about possible "copycat" crimes on the part of hate groups. Also, the plot allows for exploitation of the weird social life of one of the Jewish victims, which is obviously concocted to tease the audience. In the end, the "Jewish" angle to this episode comes across as a rather flimsy contrivance. But why the "Jewish" gimmick?

Jewish women these flattering portrayals. Nor am I suggesting that the deception of Jewish male lawyers as scoundrels has been too much more widespread than the few examples I've given. Usually, the occasional Jewish lawyer or witness is identified by using a Yiddish expression like "shlep" or "meshuggah."

But it is interesting and enlightening to see where *Law and Order* goes with Jewish themes after several seasons. This past season, for example, writers Ed Zuckerman and Rene Balcer presented two shooting murders at a cocktail party for the Young Leadership singles group of United Jewish Charities in New York. I suppose that the writers made the scenario a bit less

among Arab Americans, particularly the Yemenite and Egyptian sectors.

Though it is made very clear that the motives here are desperation and greed and that the Jewish background of the intended victim is purely accidental, the episode does leave the thoughtful Jewish (or general) viewer with concerns about possible "copycat" crimes on the part of hate groups. Also, the plot allows for exploitation of the weird social life of one of the Jewish victims, which is obviously concocted to tease the audience. In the end, the "Jewish" angle to this episode comes across as a rather flimsy contrivance. But why the "Jewish" gimmick?

Before attempting to iso-

late a reason for these gratuitous Jewish themes, I would conclude by referring to a *Law and Order* episode, first aired in January 1995, which almost persuaded me that there was an attempt to fashion a serious psychological study of a fascinating, if troubled, Jewish character. Writers Michael S. Chernuchin and Barry M. Schkolnick provided a gifted defense attorney, Paul Kopell, ably played by Ron Lieberman, who is an old friend and classmate of the series' well-drawn and affecting Assistant District Attorney McCoy, portrayed by the always impressive Sam Waterston. Kopell's wife, also an old friend of McCoy's, is played by no less a talent and presence than Jessica Walter.

Kopell represents various mobsters, whose motto, captured on police wiretaps, is straightforward enough, "You want a dismissal. Get yourself a Jew." As further "background," the writers provide one-liners about a mobster who "works bar mitzvahs."

At first, it seems that the episode will depict Kopell as motivated by winning. When he enters McCoy's office, he makes a comment about his own quarters being more "comfortable." He observes, in what appears to be an arrogant way, that the "A students end up working for the C students, or in this case, being humiliated by them." When McCoy's assistant is put off by Kopell's remarks, he comes to his old friend's defense, telling her that Kopell got C's not because he wasn't smart, but because he was using his talent for legal aid and as a point guard for the law school's basketball team.

Once we are set up by the writers to expect that we are being treated to a character study of a bright impetuous Jew and his rivalry with a decent and disciplined Gentile (something along the lines of the film, *Chariots of Fire*), we are given cause to think that perhaps the real theme is that of the self-deceiving lawyer who confuses surrender of his own values with service to his mobster client: "I've got to become him. It's the only way

I can go into a courtroom and fight for him with any passion at all. It's what makes the system work... A criminal lawyer who says to his client, 'I'll meet you, but only during office hours. I'll talk with you, but I won't have Christmas dinner in your house. I'll defend you, but I won't go to your grandson's christening,' is not doing his job. He's giving the prosecution an edge." We begin to wonder: Is Kopell made to reverse the old Shylock declaration ("I will buy with you, sell with you... but I will not eat with you, drink with you, nor pray with you") because he wants to identify with the "culture" of the mobsters, or because of a genuine defense attorney credo?

It would seem that the issue may be assimilation to the point of recklessness, for a moment later Kopell admits that he hangs out with the mobster "because I love it. It elevates me. I climbed macho mountain... it feels damn good." Yet the episode quickly drops this fascinating piece and returns to a "game of chicken" between McCoy and Kopell with Kopell's integrity and moral scruples under scrutiny in the criminal courts. With just a few more lines of dialogue, however, it could have transcended the standard wayward lawyer or wayward Jewish lawyer fare, and been a real study in what assimilation can do to the morality of Jews.

Law and Order this past season may be regarded as a study in what long-running series set in New York City will do to Jewish characters: overdo it. You don't need to have a lot of Jewish writers for this to happen, but it helps. But fortunately, the series does have the impressive and admirable District Attorney Adam Schiff (Steven Hill), a venerable Jewish lawyer. As Schiff says of morality in the Kopell episode: "Smart has nothing to do with honest." Let's hope that our overtaxed writers will not compromise on Schiff's dignity and integrity, especially now that they killed off his wife at the end of the season.





YOUR NAME

By David L. Gold
Installment No. 388

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"Your Name," devoted to Jewish names, is conducted by David L. Gold, founder of the Jewish Family Name File, the Jewish English Archives, and the Association for the Study of Jewish Languages, and winner of the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Additions, corrections, or other comments about this column are welcome. Address: David L. Gold, c/o The National Jewish Post and Opinion, 238 South Meridian St., Suite 502, Indianapolis IN 46225-1024. Professional advice is available in accordance with Bava Kama 85a (a legal-sized addressed envelope and 75 cents in loose U.S. postage should be included). Correspondence in a Jewish language is welcome.

JFK death in Bible?

After devoting seven instalments of this column to the supposed "code" which Michael Drosnin thinks he found in "the Bible," I came across an excerpt from his book in the *New York Post* of June 8, 1997 (pp. 29-31). Reading only the English portion of the excerpt, you come away with the feeling that he has proven his thesis: "The Lord works in mysterious ways" (the title of the excerpt), "Buried in the Bible are codes predicting major human events" (the subtitle), and so on. Yet when you look at the sample grids whence he derived the supposed "messages" or "predictions," you again conclude that he has tailored the data to fit his agenda and that what his English text presents with utmost assurance as the Irrefragable Truth is in fact much less than that. A few examples follow.

On one grid, Mr. Drosnin reads a "message" consisting of three parts which he translates as 'President Kennedy', 'to die', and 'Dallas'. The first two parts are constituted by 11 consecutive letters (nun shin yod alef kof nun dalet yod lamed mem tav) in a vertical line which he reads from bottom to top.

Nun shin [= sin] yod alef is indeed the spelling of Hebrew *nasi*, which in Israeli Hebrew (but not in earlier varieties of the language) means "president."

Kof nun dalet yod is indeed the latter-day Israeli Hebrew spelling of the anglicized Irish family name *Kennedy*.

Combining the two parts, we get *nasi kenedi*, which is not quite grammatical (Hebrew requires **hanasi kenedi*). Is it not curious that the author of the "message" used faulty Hebrew?

Then we come to lamed mem tav, which Mr. Drosnin wants to read as *lamut* and to translate as 'to die'. The correct spelling of *lamut* has a vav between the mem and the tav, yet no vav appears in the grid. Is it not curious that the author of the "message" misspelled the word? Mr. Drosnin could get out of that bind by saying that certain forms of the Hebrew verb meaning 'die' lack a vav (he would be right), but we would counter that *mut* is not one of them. Still, to give him the benefit of the doubt, let us grant Mr. Drosnin the possibility that the author of the "message" was a bit absent-minded when "encoding" *mut*. Even that concession, however, would not be enough, as we will now see.

Hebrewless English-readers have probably marveled by now that the "message" says (in however faulty a way) 'President Kennedy to die'. In point of fact, however, Mr. Drosnin, in order to derive that "message" in flawless English has papered over the ungrammaticality of the "message" as it appears in Hebrew. Yes, *lamut* can often be translated as 'to die' (for instance, in "hu omed *lamut*" 'he's about to die'); and yes, 'President Kennedy to die' would be good headline style in English; but **nasi kenedi lamut* is ungrammatical and even the "corrected" form (**hanasi kenedi lamut*), which, let us repeat, does not appear in the grid) would still be ungrammatical (the Israeli Hebrew for 'President Kennedy to die', as in a headline, would be **hanasi kenedi yamut*).

That is, by translating in a grammatical fashion an ungrammatical Hebrew phrase (ungrammatical because it contains three mistakes: the absence of *ha-*, the absence of *vav* in *lamut*, and the ungrammaticality of conjoining *lamut* to a preceding noun phrase), Mr. Drosnin leaves the Hebrewless English-reader

JEWISH THEATER

Jerry Stiller and the new Jewish humor

By IRENE BACKALENICK

Comedian Jerry Stiller is busier than ever these days. His New York/Jewish humor no longer has an elitist, specialized appeal. Playing Frank



Costanza on the "Seinfeld" show, he has acquired, along with other cast members, an international following. As he explains, Jewish humor has never been more widely accepted. Words like "bagels" and "chutzpah" now belong to everyone.

Stiller has, in fact, just been nominated for an Emmy Award for one "Seinfeld" segment and his wife, Anne Meara, for an appearance on "Homicide." The Stillers are still in top form, capping 40-year careers, jointly and separately, in all the entertainment fields.

"Work with Anne has always been special," Stiller said of his wife in a recent interview. "Some of the sketches we wrote were groundbreakers, freeing up the nature of the creative world." He cites their skit of the Jewish boy-Catholic girl romance (autobiographical), which they performed on the Ed Sullivan Show.

But the Stillers really moved into every household across America with radio commercials for "Blue Nun" and "Amalgamated Bank." What made these skits hilarious? Why do audiences respond to Stiller and Meara's brand of humor? Comedy, as Stiller defines it, is relevance. It no longer depends on the punch line.

"There's a lot of anger

people can't voice in everyday life," Stiller explains. "But done by comedians with a slight twist, it comes out, not as anger, but almost as a whine. And everyone can say, 'Hey, that's me!'"

Jewish humor that went back hundreds of years provided a solid base. "The Jews knew that the only way to get away from their miseries was to be able to laugh," he points out.

Most recently the Stillers have teamed up in Anne Meara's own comedy, "After Play."

"It was very frightening at first," says the veteran actor. He feared he might not do justice to the role, and people might wonder why Anne Meara's husband was chosen over "better-known actors." Above all, he was obliged to be on stage with the author herself.

Such fears proved to be unfounded, and audiences were delighted to see the celebrated team together.

Working with his wife does carry a level of comfort. "There's something about husbands and wives, assuming they like each other," he says, "in the sense that we are one bird with four wings. And Anne is an amazingly gifted actress and comedian. Sometimes all I have to do is defer to her."

Despite their solid success as a club act, there were dark moments in the early days.

"Cleveland was a fiasco," Stiller recalls. "We were already a success, having played at the Blue Angel for 14 weeks. But when we were booked into Cleveland, we bombed." The problems were manifold. The entourage included the Stillers, their newborn daughter, their son, their baby-sitting father-in-law. It was too much for the motel owner who had hired them — and too much for Cleveland

audiences, who did not relate to their brand of humor.

Shortly after, they decided to abandon club dates. It was too difficult with small children. (Son Ben and daughter Amy are now grown and in show biz themselves — the former an actor/director and the latter a performance artist/actress.)

"You realize that your children become the most important part of your life," says Stiller. "So we made a decision to work separately. That allowed one of us to be with our kids if the other was away. But it meant starting from scratch."

As each forged ahead, each gained recognition in all the media. Along the way Anne Meara garnered five Emmy nominations, and writing awards as well. There was both serious theater and comedy. Stiller recalls working with John Houseman at the Phoenix Theatre, playing in Shakespeare's "Coriolanus." "Robert Ryan, Gene Saks, and I were 'three Volscian servants,'" he says. "The beauty of Shakespeare was that every word was in the right place. If you understood what you were saying and played truthfully, you couldn't miss."

As to his current "Seinfeld" success, Stiller says, "Jerry Seinfeld is a remarkable guy. He and Larry David put this show together — and gave me this roller coaster ride. For me, as an actor, to suddenly be part of this thing, is almost like a miracle."

The Costanza role changed in Stiller's hands. "Initially I was supposed to be a quiet, milquetoast person, and the wife was the screamer," he says. "But I quickly realized it wouldn't work. The only way I could survive in a marriage with that woman (played by Estelle Harris) was to outstream her. The minute I did that, there was a tremendous response."

Life goes on outside of "Seinfeld" for the durable team. They have just finished a Joan Micklin Silver film, "Fish in the Bathtub," which will be out this spring. There's always more work down the road, it seems. Stiller and Meara, like Jerry Stiller's own Jewish people, have what it takes to survive.

with the (mistaken) impression that the Hebrew "message" is just as grammatical as his English translation of it. Earlier I remarked that "The naive Hebrewless person reading the Jewish Bible in translation probably comes away with the impression that the text is seamless. That is due more to translators' use of a single style and to their ironing out difficulties than to the smoothness of the text from which they were translating." Mr. Drosnin has done precisely that here: he has made his supposed Hebrew "message" sound grammatical (when in fact it is not) by "creatively" translating it into grammatical English.

Next week: how Mr. Drosnin "found" *Dallas* in the grid.

Pietism without a religion

By JUDY CARR

Religion, a true, strong, sincere Judaism, is lacking in Israel. It is rather like the public lavatory. It is not there when you need it and you have to get by without it or find an alternative.

What do I mean — no religion? Israel is full of religious people. Yes, that is just the trouble. The number of "Men in the long black coats" is growing every day, every minute. Fanatic ultra-Orthodox Jews, who see nothing outside Torah, who condemn Reform Judaism, who see all Gentiles as people outside the pale. Jews unlike themselves are just those with "another mentality."

Many do find their happiness in these beliefs. But not every woman wants to have 10 children and constantly read the Psalms. Intelligent men can have open minds. Yes, they want Judaism, but not in this form.

What about Reform Judaism? It never gained a foothold here because most Israelis misunderstand female rabbis and women reading Torah and singing at the Wall. Israelis tend to think of reform Jews as enclaves of homosexuals and lesbians and crazy women.

So where is the sane, strong, decent communal life Jews abroad grew up with, that gave us a base for our lives, beliefs, a pride in ourselves, a Jewish identity? Go where you will in Israel, you will seek it in vain.

Here and there is a local synagogue with a conscientious rabbi that goes out and meets the neighbors, listens and cares. But for many neighborhoods, there is a sponge-like charity, Jewish women giving out clothes and food and roping people into a fanatic way of life, that in the end gives nothing to live by.

It is no wonder that strange sects are proliferating and Israelis are going to any mad ringleader or crazy preacher. The Jews for Jesus are gaining adherents. By now it is impossible to know if they are Jews, Christians or well-meaning volunteers from abroad. Some are persuaded that they have found themselves as Jesus-Worshipping Jews. But where are they going? Is this the future for Judaism in the Jewish State — the long black coat or

Jesus?

My religious life in Israel has consisted of a kind of drifting. I went to the first Reform congregation in Tel Aviv but later was attracted to the warmth and homeyness of a local very Orthodox synagogue. For a short time I was happy in a friendly, outgoing Conservative synagogue. Then I came to live near a group of Chabadniks and for a short time attended their study circles.

So where? Where is this leading? What do I want? I want what many Israelis also want, a Judaism that is a rock, a foundation for living, sane, rational, in keeping with the world I live in.

It is not that I feel I lack God. Oh, old God, you are around all right when you are needed. You never let a Jew down. But Judaism is not simply sitting and talking to God.

The way of life, the pattern

of identity and belief that meant knowing you were Jewish, that meant you were brought up in a certain way that you would never want to leave, that here is "Gone with the Wind."

Will it ever come back? Will Israel rediscover religious and communal roots? Will one day every Israeli rejoice in a Jewish identity, whatever the differences?

If it does come back, it will take a long time. We have froled away the foundation of our lives in a lot of differing beliefs, with not much in common.

I look at the different synagogues and groups I attended during my life in Israel.

Just going from one to the other and ending up with almost nothing.

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FINE'S FINDINGS

Boca shul serves all ages well

By JANICE FINE

Orthodox Boca Raton Synagogue, 7900 Montoya Circle, Boca Raton, FL 33433.
Rabbi Kenneth Brander
Boca Raton is a friendly,



intergenerational congregation of 340 families. While parents pray in the main sanctuary, children ages 3-12 participate in K'tonton, Torah for Tots, Mini Minyan or Junior Congregation. A monthly teen service and luncheon for junior and high school students develops skills in leading services.

Youth groups for all ages include events on weekdays, Saturday afternoons, and Shabbatonim.

Another unique feature of Boca Raton Synagogue is that we offer Sephardic Shabbat Services as well as Ashkenazi.

Our synagogue invites all South Floridian Jews to adult education every night of the week, ranging from Jewish philosophy, Rabbinic literature and contemporary issues, as well as scholar-in-residence programs — 32 offerings.

Our socials are as lively as our classes.

The variety and number of adult education courses and synagogue services is outstanding.

Rabbi Brander makes such a difference in the quality of life that he received the Key to the City of Boca Raton. He is vice president of the Rabbinical Council of America. He is a post-graduate fellow in a program that prepares rabbis to become judges in our Jewish Council. The rabbi has co-edited The Yeshiva University Haggadah. From community, executive and judicial abilities to writing, Kenneth Brander excels as rabbi.

FLEISHMAN'S FLIGHT

Agency reform applauded

By ALFRED FLEISHMAN

Well, it took a long time! But it has finally been done.

I am referring to the reorganization of the Jewish Agency for Israel. So that it



makes some real sense that after a number of investigations, untrue statements, a lot of bruised feelings and a lot of the Jewish community's money that could have been used over the years, comes a reorganization.

It must be ten years or more ago that Chuck Hoffberger, as chairman of the board of directors of the Jewish Agency at that time, asked me to come to Baltimore, his headquarters, to discuss the Agency.

He seemed to be having trouble with communications deep within the Agency and what could be called some of its constituent agencies. He asked me to make a study to see what we could find out. I agreed and took off three months from St. Louis.

At his request and with no professional charge, we undertook to travel and to interview a number of the Jewish leaders of that time, almost all of them with some direct contact and knowledge of the Agency.

We made a study after three months, with a number of trips to Israel and various other areas in the United States and Europe, followed by a report, which was afterwards verified by one of the big information gathering organizations in America, the Harris Poll.

Those reports very definitely showed that the then organization satisfied very few that it was doing the important job they thought it was, or should have been doing. Instead the politically top-heavy organization, especially the ZOA, which had grown top-heavy with people and power and has somehow outlived its usefulness. That was putting it mildly.

However, the important

thing is that at its last session, the Agency has agreed to be and has been reorganized. The entire Jewish community of the world is that much the better.

I shall not detail the results of the investigations or the subsequent means taken by some of the top officials of the ZOA, who decided that the best answer was to "attack the messenger" instead of the report. The time has come to recognize that the Agency has had some of the shackles removed.

What is important enough are the results. And Chuck Hoffberger has long since been vindicated.

Summed up in this agreement are:

"JAFI will bear the operating responsibilities for cooperation performance today by the JAFI and the ZOA and the Joint Authority for Jewish Education, except that the ZOA will be responsible for the Hagshama among the Young Generation organization of Zionist activity and all activities beyond the "Green Line." The settlement division in the remaining divisions within the framework will remain with the WZO, subject to a lot of considerations.

In simple words, the Jewish Agency is in charge of the main future programs and will have the ability to check the others.

The details have been published by many Jewish newspapers. But I leave out any further details long enough to testify that it was Shoshana Cardin who, as chairman of the United Israel Appeal, knew and understood more about what was going on than almost any other person in the Jewish world and that was one of the main reasons that the conclusion was finally reached.

It was under Shoshana's leadership and direction that this unity was maintained as a "sacred trust of the Jewish people."

She had a lot of help, which did not diminish from her leadership one bit! It took a long time but the cliché "better late than never" fits perfectly.

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The Japanese cantor and the 3-day pass

By MIKE LIPSTOCK

Today was Yom Kippur, the holiest day of our Jewish year. Our day of atonement, the day we try to have our sins forgiven. In your 70s you take it all a little more seriously. As I walked home from the synagogue, a flood of memories going back to the fall of 1943, filled my mind.

It started in central Burma in the midst of a raging inferno at the height of a devastating war. I was a young infantry sergeant, a platoon leader, and we were being torn to pieces by the Japanese 16th Imperial division. We were dug into the mud on the edge of the Irrawaddy River, which we were going to cross. We were ready to go, when at that instant, the hand of destiny pulled me out.

I was having a private conference with God about survival when the Top Kick himself came sliding into my dugout. The Top Kick is the guy who had the power and glue to weld the whole outfit together.

"We ready to go Top?" I asked.

"Not yet, I gotta ask you something. Are you Jewish?"

"What do you wanna know that for?"

"If you are, I got some good news. Are you?"

"Sure."

"Listen to this. I'm gonna read it to you, you're getting a three-day pass! All Jewish personnel are granted a three-day pass, effective immediately, for their holy holidays. They are to proceed to the closest place of worship. Transportation will be provided for."

"Ya mean, with a whole regiment of Japs in front of me, I'm getting out of here? Where do I find this magic synagogue?"

"Go up to Imbong and visit your old pal, Mel, in K Company. He's Jewish, ain't he?"

"Come on, Sarge. They're taking a worse shellacking than we are."

"Look, you wanna go, or not?"

"I'm going, but how do I get to Imbong?"

"I'm giving your cut orders, you're legit. Try the ambulance pilots. Any trouble, look for me. I'll be waiting for you on the other side of the river. Get going."

The ambulance planes were tiny two-seaters that were converted to accommodate the wounded. A couple of hinges on the fuselage, and a litter case could fit in. The pilots were all sergeants who were too old to fly fighters or bombers, but at 45 or so, not too old to get shot down.

I hitched a ride in a Jeep and found their air force parked under two trees. Freddy Leblanc was running their outfit, and I explained my situation.

"You Jewish?" he asked.

"Yeah."

"Imbong is the safe place you're going for your holy holidays?"

"I gotta find my pal Mel."

He gave me the best pilot he had, and he also gave the pilot a three-day pass. I had drawn a living legend. He was Master Sgt. Kenny Blackmer. At 45, a real live Ace from world war I. Kenny and I were old friends, and I knew I was in good hands. We squeezed into his two-seater and flew off, following the old Rangoon-Mandalay railroad tracks.

So now we are in Imbong, and Kenny gets a Jeep, and we go off looking for Mel and his commanding officer. I find Mel dug into the roots of a fallen tree. When I approach, he challenges me with an automatic rifle. He's in shock when I give him the news.

"I got a three-day pass!"

"What for?"

"I think its Rosh Hashona."

"Na, it's Yom Kippur."

"Didn't they tell you about services?"

"Services? Nick, I'm a PFC, you're a Tech/Sgt. They don't know I'm alive." Kenny and I got him out of the hole, and the three of us drove over to his C.O.

"You have a copy of our orders, sir?" I asked.

"Yes, and my orders are to get you both to the nearest temple where you can celebrate your holy holiday."

"And where would the nearest temple be, sir?"

"I have no idea, but I'm a serious Baptist, and you will have my utmost cooperation in finding that temple."

"Thank you, sir, but we also need a minyan in order to have a service."

"What's that?"

"Sorta like a quorum, you need ten Jews to make it legal."

"You only have two. Is Sergeant Blackmer Jewish?"

"No."

"Look," he says, "the limeys have a Catholic chaplain back at their battalion headquarters. Find him, he might have an idea."

So we thanked the commanding officer and drove off through thick jungle, looking for an English Catholic chaplain who could help a couple of wandering Jews and an old pilot in search of eight others. In a little clearing with a few tents, we finally tracked him down. Lt. Bill Brennan, the battalion priest, a very savvy guy about our religious problems.

"So you're the Americans; knew you were on your way, got it from the radio. Seven of your kinsmen are waiting for you in that tent. But of course that will still leave you one short, unless..."

"Unless what?" Mel shot back.

"I think it would be better if you met with your minyan and let them explain the situation to you."

We entered a tent where seven English Jews were gathered. Two tall officers immediately shook our hands and introduced us to the group.

"I'm Captain Arthur Schatzberg, and this is Captain Murray Ostacher. We're both Chindits under the personal command of General Orde Wingate." He went down the line, smiling and making introductions.

Kenny, Mel, and I were impressed, very impressed. Chindits!! They were legends who fought with the Gurkhas as ambushers and night fighters. Very deadly people! They made the first drop behind Jap lines and were the first Allied troops to engage the enemy in Burma. They and their general created the Burma offensive. General who? General Orde Wingate, who, with Shatzberg and Ostacher, protected the British Mandate in Palestine years ago. He married a pioneering Jewish Sabra and secretly trained a new fighting force called the Palmach. These fighters became the nucleus of the infant Israeli army. Two Chindits, indeed; very, very tough soldiers.

"Look here, chaps," Shatzberg said, "while we're here, no rank, only first names. OK with you, Nick, Mel, Kenny?"

We nodded yes. Kenny asked if it was okay for him to stick around.

"Certainly," Murray said, "but of course try to stick in the background."

"Let me fill you in, lads," Artie said. "We have already done that with our own chaps. It's about the tenth man. You see, his name is Captain Makamouri Yamagouchi, and he is a Japanese Jew. He's also going to conduct the services."

"A Jewish Jap! Impossible!" we both yelled.

Arthur waited until we quieted down and then continued. Mel and I were

dumbfounded and angry. who needed explanations?"

"A Japanese Jew? This is our tenth man? A Japanese captain is going to conduct services?"

"Come on, laddybucks," Murray said. "I know you're surprised. We all felt that way at first, but damn, it's the bloody truth. Let me tell you how I found him." His eyes gleamed as he related the story.

"I was down at the cages where they keep the PW's. Like you, we take very few. I didn't look in, but I heard what sounded like prayers. Someone in there was making a *brucha* in Hebrew. A guard, perhaps. I went in and could hear the words a little louder now. I stopped in my tracks and listened. The words were coming from a figure lying on the ground in tatters. From the red cloth on his shoulders I could see a few gold pips; the fellow was an officer. My Hebrew is a bit limited, but I used every word I could muster. He responded in a torrent of Hebrew, but an even bigger surprise was his follow-up in English. I was overwhelmed! I went for my friend, Arthur. The provost marshal released him into our custody but not before filling us in on our Jewish-Jap prisoner.

"You know who that bloke is?" he said. "That's Captain Yamagouchi, the SOB who leads the night fighting jitter parties."

"Who the hell are they?" I asked.

"Those are the bloody bastards that blow us up as we sleep. He speaks every damn Burmese dialect and intimidates them. He wears no uniform. For that alone he should be shot."

"Where did they pick him up?"

"Down at the Irrawaddy. They worked him over for information, and he's scheduled to be shot in a couple of days."

"So you see, lads, we took Yamagouchi with us. Could he possibly be the tenth man? We gave him a bucket of water when we got him to the tent. He tore off the rags that he wore, and we could see the result of the interrogation. His body was a mass of bruises, welts, and sores that had festered in the open wounds."

Mel and I had little sympathy for this atypical Jew. He was still a Jap, an extremely dangerous Jap. Mel and I weren't devout Jews, but we kept in touch with our heritage by going to synagogue a couple of times a year. This unconventional Japanese Jew wasn't the issue that bothered us. We were Americans and were being asked to celebrate Yom Kippur with a sworn enemy. The idea was just too much for a couple of kids to handle. The Army had done a great job of brainwashing, not only on us, but the American public as well. We have no compunction about killing Japs or taking prisoners. But now to accept a Japanese Jewish captain was too much for us.

Murray continued, "Captain Yamagouchi is an officer in the Japanese 16th, a graduate engineer from Tokyo University, a cantor, and a Jew from birth, not through conversion."

"How did he become Jewish?"

"Let's go over to the big tent. He'll tell you the story himself. You know, Nick," Murray said, "it was Captain Yamagouchi who brought up Yom Kippur; we never mentioned it."

We parted the tent flaps, and there stood our cantor, immersed in conversation with the other six Jews. He was taller than most of his countrymen and greatly undernourished. Everything about him was gaunt! The sharp angles of his jaw almost pierced the skin. Painfully thin shoulders jutted out from his borrowed clothes. His very pores reeked of war. He turned his head as we entered and smiled, a wonderful smile for one just released from a wire cage. He held out his hand, and the three of us refused it.

"The American Jews, how wonderful," he said. "Now we have our ten for the minyan. Can we start? It's getting late."

Mel interrupted. "We were curious about your background. Would you mind..."

"After the service, please. It's important that we start. With your permission, I've been asked to conduct the service. Do I have your approval?"

Both Mel and I nodded, and Kenny asked for permission to remain. It was granted. Here in a tent in the middle of the Burmese jungle we were about to be moved to tears by an enemy soldier who had a voice like a fine instrument.

We had no prayer books, talleisim, or any of the religious items for a Yom Kippur service. But we had Yamagouchi, who sang the prayers from memory. In 50 years, I've never heard his equal. Mel and I forgot he was our enemy the moment he began singing.

He raised his eyes and arms toward heaven as he stood at the makeshift altar. He begged God for forgiveness and asked the Almighty for good health and lack of want. He rocked back and forth as he prayed, and the congregants followed him. We were very moved. So moved that we cried, especially the Chindits. Go figure the strange ways human beings are brought together.

Just a few days ago, this man, our bitter enemy, was locked in a wire cage, and now he was leading us in prayer. He begged God for forgiveness and prayed for all of us in the canvas tent. How do you justify war?

His words rang out: "God, who will be in the temple next year? Who shall live? Who shall die? Give us a good life. Surely our prayers, repentance, and

charity will avert the severe decree."

Our prayers continued throughout the morning, and at noon break, Kenny, I and Mel went up to shake the cantor's hand. Our previous hatred for him had somehow vanished.

The Yizkor service, the ancient Hebrew memorial service for the dead, would soon begin. Words poured forth from our mouths, words that had never before meant anything to me: Yizkor Elohim Nishmas — May God remember my dead mother and father who have departed. I prayed for my fallen comrades, Monty, Jerry, Johnny G.

"Remember them where they fell. I offer charity for these martyrs."

We fasted on that day, but on the next two we feasted on foods we only dreamed of. Chindits had secret ways of getting such things. On the last evening, we sat down with Captain Yamagouchi, and he traced his Jewish heritage for us.

"You see," he began. "back in 1872 the Emperor's brother, Tamagouchi Yamato, discovered a new philosophy, a new religion — Judaism. He was an aesthete, an intellectual, who had been studying the great religions of the world. Judaism fascinated him. He immersed himself in Jewish history, the study of the Torah, and was astounded when he learned about the bitter history of the Jews' persecution."

"It was an enigma to him why a people so learned in the arts, sciences, and professions should be so persecuted. He pondered this awesome problem and found it unfathomable. Then a strange thing happened. As he discussed Judaism with others, he attracted a following, and a movement toward Judaism began. Tamagouchi never did make the conversion to Judaism, because of his royal lineage. But his adherents grew, and converted, and in ten years we had a colony of 500 Japanese Jews in Tokyo."

"Nicko, boyo," Artie said. "Wait until the General hears this story. A lost tribe of ours living in Japan. That old fox Wingate married a beautiful girl back in Palestine. They live on a small kibbutz in Beersheba. Murray and I can hardly wait to tell him this news."

I leaned closer to the cantor and asked, "Is that where you're from, Tokyo?"

"Yes, I'm the third generation to live and be bar mitzvah there."

Mel was dazed. "You were bar mitzvah?"

"Bar mitzvah, studied Torah, and trained as a cantor there. I became the cantor for a group of Jews that grew to over 1,200 souls."

"Were you ordained?"

"As a cantor, yes, not as a rabbi. That will have to wait until I get home."

"Murray tells us that you are an engineer."

"I finished electrical engineering years ago, and also studied languages. I pick them up quickly. I speak a number of them fluently," he said modestly.

"Nakamouri, you're one hell of a guy," I said. "How did you wind up in the army?"

"I was drafted back in 1939. God above only knows if I'll ever make it back to Tokyo."

After listening to him, I was more confused than ever. We had prayed together, and now we had to go back and shoot his buddies. We talked until morning. Maybe we had accomplished something. At least, we hugged each other goodbye.

Mel and I? We're still around, two old geezers with damn good long-term memories. We see each other at times. He's still my oldest and dearest friend. Captain Yamagouchi? Leave it to those Chindits, the son-of-a-gun survived. With the help of the General they took him back to India as a prisoner, and he even filled in at an Indian Jewish temple. The General's end was tragic. On a routine flight over Burma, his plane crashed. There were no survivors, and his death was mourned in southeast Asia and Palestine.

Those two fighting Chindits, Artie and Murray? They disappeared from our lives as quickly as they entered it. I still see them in their combat boots, 45s clipped to their hips, and an automatic Sten gun slung from their shoulders. That's the picture I always conjure up when I think of them.

And Kenny? Now, there's a guy that still excites Mel and me. Every few years we see his picture in the paper. That three-day pass gave him a whole new direction in life. Back in '47, all the papers carried his picture. Same old Ken with his head leaning out of a DC-3 and big print telling the world that the old Ace from World War I was still at it. The old bastard was running the blocking and flying in DPs to the emerging State of Israel. His wars never stopped. In '48 he flew beat up old fighters in the Israeli War of Independence. Years later, the old Ace was in *Life* magazine; he must have been about 70 by then. He was flying jets out of North Africa with a valuable cargo of Ethiopian Jews. That was one hell of a Piper Cub pilot I drew that day back in the jungle.

Turned out to be a damn good three-day pass, after all. I still don't go to temple that often. Maybe I should, at my age, but when will I ever hear a Japanese cantor with a great voice like that, and the acoustics of a canvas tent? — (Reprinted from the June/July 1996 issue of *Midstream*)

No yahrzeit for Rebbe

By RABBI SAMUEL SILVER

Did you know that the governor of Iowa, Terry Branstad, had a Jewish mother? The readers of the *Algemeiner Journal* know it,



thanks to the editor, Gershon Jacobson, who learned about it from his son, Rabbi Simon Jacobson.

Rabbi Jacobson learned about it from the governor himself. What happened was that Rabbi Jacobson was in Iowa on one of his many speaking tours in connection with a book he wrote which has become a best-seller. The book, in English, *Towards a Meaningful Life*, relays the thoughts of the late Lubavitcher rebbe, Menachem Mendel Schneerson, whom Rabbi Jacobson understudied for 17 years. On a stop in his tour in Des Moines the local Lubavitchers introduced

Jacobson to the mayor of that city (who, we are told is Jewish), who in turn introduced him to the governor. Jacobson gave him a copy of the book, and the governor told Jacobson that he was born of a Jewish mother and a Mormon father, that he was raised Christian, has a Christian wife, but was interested in Judaism.

Later, by coincidence, Jacobson met the governor at the St. Louis airport. Branstad said he was reading the book and enjoyed it so much that he was going to recommend it to other governors he would be meeting at a Washington confab. That is but one of the many adventures Jacobson has had as a result of the book, which is in its fifth printing, and has been translated into five languages and will be translated into five more.

One reader was a blind woman in Boston, Marcia Schwarz, who was given some tapes of the book by a friend. She had left Judaism for Christian Science, but the book moved her to move back to Judaism. A non-Jewish man in a hospital chanced to read

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Jekyll, Hyde in us all

By YAACOV LURIA

Whoops! I'm late with my piece on Balaam, the professional triple whammy man who shows up in Paresha Balak. Balak was read on July



19 this year.

Everything in the sedra is pretty realistic except for Balaam's talking ass, who sees an angel his master doesn't. That seems like something out of a fairy tale. But a couple of years ago, I began listening to a radio talk show host, Rush Limbaugh, to bring my blood pressure up. I came to believe with perfect faith in talking asses.

Herewith follows my account of a latter-day Balaam I once knew.

Although I left the Bronx in August 1978. Anyone who quotes, "The Bronx, no thox," risks sudden death at the hands of this old party. I am in a very real sense still living there. I remember a man who comes alive every year when I reread the story of Balaam, the champion curser, in Paresha Balak.

Balaam is a marvelous example of humankind's eternal struggle between the *yetzer hatov* and the *yetzer hara* — the good impulse and the evil impulse. Balaam was hired by Balak, King of the Moabites, to curse the Israelites. Balaam was willing, cursing was his business and he had made a great success of it. If he had had his way, he would have blasted every Israelite from the face of the Earth. From a mountaintop he looked down on his would-be victims and prepared to intone the dark words to destroy them. But what came out of his mouth instead was a song of praise and prophecy: "How goodly are thy tents, O Jacob; thy dwellings, O Israel!... Blessed be everyone that blesseth thee and cursed be every one that curseth thee..."

It is possible to attribute Balaam's sudden transformation solely to the intervention of God. However, this inter-

pretation deprives Balaam of free will and reduces him, together with all men for whom he serves as a paradigm, to a puppet responding to forces outside himself.

Only if men contain both good and evil within themselves and can choose which impulse to follow can they be held accountable for their actions. And this would seem to be the reason that Biblical commentators are of two minds about Balaam: Some see his evil aspect as the essential one and refer to him as Balaam the bad. Others, judging him a ba'al t'shuva whose true character emerged in his ultimate reformation, rank Balaam beside the greatest of prophets — Moses himself.

I remember a latter-day Balaam I knew — 30 years ago in the Bronx.

Here's what I wrote about the Bronx Balaam:

Being a third-rate amateur naturalist condemned to live in the city, I haunt Van Cortlandt Park, a rambling expanse of woodland near my home in the Bronx. Here I have been meeting Bullwinkle for the last ten years. A retired seaman, he lives in a hotel room in midtown and comes to the park often. In the spring he carries shopping bags stuffed with seeds, which he plants and surrounds with palisades of lollipop sticks to guard against hungry rabbits. During dry spells in summer he lugs a watering can and sprinkles his seedlings. I think of Bullwinkle as a light of love shining in the darkness of our city. Saint Ecology. Perhaps even a *lamid voornik* of the non-Jewish persuasion.

A few weeks ago I am riding my bicycle along the tracks that run through the park when I see Bullwinkle stooping over his plants behind the fence. After we have exchanged nature lore for a while, he suddenly asks, "Do you think this country will ever be fit to live in again?"

"It'll be okay," I answer. "First we've got to stop fighting in Vietnam and start using our money here."

"Oh, you want us to turn the world over to the

commies?"

"Let's not talk about that and spend a nice afternoon."

"Say, what are you, anyway? Lorio... Italian?"

"My name is Luria, and I'm a Jew."

"Oh, I know what you want. Put the troops in Palestine to fight the Ay-rabs."

I try to say goodbye then, but he won't let me go. "That Golda Meir holds up the president for a billion dollars every time she comes over here. All you Jews are sending good American money over there. You can't be loyal to two flags."

At this point I explode. "Don't you dare tell me to be an American! Do six million Jews slaughtered by the Nazis mean a damn to you?"

"That's the biggest lie of all," says Bullwinkle. "They never killed those Jews. Roosevelt brought them all here. That's why you've got 12 million Jews here this minute. And they own everything in sight."

I manage to control my feeling at last. I say to myself, you let this sick old man shake you up, you're as crazy as he is. So I say aloud, "You're a nut, Bullwinkle. Just stick to planting seeds." For my own emotional well-being, I add, "I hate what you stand for. But to show you I don't hate you, I'll shake hands with you." And I stick my fingers through the wire fence.

Bullwinkle pulls back. "Oh no, you don't! he cries. "You just want to get hold of my fingers so you can break them."

As I ride off on my bike, I remember what a fuss Bullwinkle once made because I accidentally stopped on a wildflower. I think — what a mixed up old coot he is, but harmless, thank God.

Then I recall something. The Nazis planted flowers around the fake railroad station at Treblinka. I'm glad this lover of green and growing things never had the opportunity to release the evil in his divided being.

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103.

MISCONCEPTIONS

Unveiling inappropriate

By RABBI REUVEN BULKA

Misconception: The memorial ceremony at the gravestone is appropriately called an unveiling.

The word "unveiling" im-



is put up, then it is covered, then it is uncovered. The real purpose of gathering is to recite prayers at the site, to remember the departed, and to honor the memory of the departed. This is more appropriately called, in Hebrew, *hakamat matzayyah*, which means "the setting up of the memorial stone."

This is a more accurate terminology than "unveiling," which is associated with plaques and other paraphernalia that are unveiled for display in various ceremonies. Veiling and unveiling may be desirable when one wants to impress the public with the beauty of a painting or other such items that remain covered to arouse the public's curiosity. It really does not have a legitimate place at the *hakamat matzayyah* ceremony.

plies the removal of a veil. This obviously refers to the practice of placing a cloth over the grave stone, covering it until members of the family respectfully remove it at the ceremony. However, there is nothing in the tradition to indicate that this is a necessity.

It has become some sort of a *hocus-pocus*. First the stone



ISRAEL: AS I SEE IT

Bombing points to PLO

By SAMSON KRUPNICK

Israelis had barely recovered from the tragedy of the collapsed bridge at the 15th Maccabiah with the deaths of 3 [now 4] Australian athletes



cause much pain and damage. The factory was recently discovered by the General Security Services and dismantled, with two bombs missing, possibly the ones used in the suicide bombings at Mahne Yehuda market. The two terrorists were not immediately identified.

While there had not been a suicide bombing attack for some 17 months, OC Central Command Maj. Gen. Uzi Dayan had warned about the growing strength of the Hamas, and of the failure of the Palestine Authority and Arafat to limit their activity, permitting their infrastructure

prime minister insisting: "We don't want words. We want action from you to fight terror with vigor!"

Israel acted immediately. Arrests of over 70 suspects were made. A complete closure was issued on all of Judea, Samaria and Gaza. Special passes were cancelled, and all negotiations suspended. At a special press conference the prime minister, and the Minister for Foreign Affairs David Levy warned Arafat that negotiations cannot be accompanied with terror.

The Cabinet issued a special communique in which it

Police, border guards, firemen and soldiers were there within minutes to assist the wounded as dozens of ambulances arrived and first aid was given to the wounded, who were rushed to the four Jerusalem hospitals, Shaare Zedek, Hadassah Ein Karem, Hadassah Mount Scopus, and Bikur Holim Hospital. All were on alert and surgical departments were in immediate service, saving many lives. The public was notified by TV and radio and special telephone numbers assigned to provide information about the wounded and their conditions.

to remain intact. Further the general stated: "We have a list of over 700 Hamas and other terrorists, PA policemen who have made attempts or who are trained to make attacks against Israelis. PA police commander of Gaza, Razi Jibali, is responsible for planning such attacks."

Hence it came as no surprise that the present attack by Hamas was not halted by Arafat, who has encouraged terrorism for political pressure upon Israel. The local response as well as the world reaction was so overwhelmingly anti-Arafat, that he ran for cover to King Hussein of Jordan for consultation. He apologized to President Ezer Weizman, called with condolences to Prime Minister Binyamin Netanyahu, and received a rebuff from both, the

emphasized four points: 1) The IDF and Security Services are directed to carry out certain directives against the terror organizations; 2) The Ministerial Committee views the Palestine Authority as responsible for this act of terror in Jerusalem, because it failed to make war upon the terror organizations and their infrastructure; 3) The Ministerial Committee demands that the Palestine Authority honor its commitments to fight terror and all violence as well as incitement to violence; 4) The Ministerial Committee determines that in order for it to be possible for it to advance the peace process the Palestine Authority must honor all of its commitments, including first and foremost to fight the terror organizations.

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POSTMARK ISRAEL

Mixed marriages in Israel

Intermarriage continues to be a hot topic for discussion and deliberation on the American Jewish scene. For obvious reasons it is much less of a problem in Israel, but even as a phenomenon it is not unknown here. There are no reliable statistics, but one estimate puts at about 5,000 the number of Jewish girls who have married Arabs and have converted to Islam. Again, there are no confirmed figures, but it is general belief, based on observation of the domestic scene, that the great majority of these marriages eventually end up in separation.

There are Orthodox organizations which make it a policy to track down Jewish girls in Arab villages and seek to induce them to return to their faith.

Separation becomes complex if there are children. As is well known, according to Jewish religious law children take the religion of the mother. According to Islamic law, however, the faith of the father determines the religious affiliation of the child. Rabbinic courts have always upheld the Jewishness of children of such mixed marriages who have been brought back into the Jewish fold.

A recent case, which has run contrary to that principle, has attracted much attention and has created controversy.

Eighteen years ago an Israeli Jewish girl, Sultana, married Hassan Najib and went to live with him and his Arab family. They had four children. Three years ago Sultana left her husband, taking 2-year-old Ibrahim with her. Though she sought to disappear in Israel, her husband was able to locate her, and discovered she had resumed her attachment to Judaism. He at once applied to the Muslim Sharia' Court in Jerusalem, and the latter ruled that little Ibrahim was a Muslim and should be re-

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SOCIAL CALENDAR

By Jean Herschaft

Notes from first time grandparents: On July 26, Jack and I reached that exalted plateau of first-time grandparents. Credit our son Randy and his wife, Israeli-born Tamar Berkovitz, who ascended their plateau as first-time parents.

Lenox Hill Hospital, on the upper East Side of New York City, 6th floor maternity wing, was the scene. Infant Miriam, at 7 lbs. 6 oz., was the welcome blessing, at 9:45 p.m. The beautiful dark-haired baby, even prior to her debut, exhibited a woman's prerogative and upset the set plans of mommy and daddy. She bypassed the date set for her entry into the world on July 18, as scheduled by mom's obstetrician, some 8 months before.

It had its repercussions in Tel Aviv, too. There Tamar's family lives. Simma Berkovitz, grandmom to baby, had made plans months before with El Al preserving her airline ticket to arrive Friday, July 18, the day or close to it for a 4-week period to assist daughter Tamar, with the baby. However, as noted before, baby Miriam did not comply. Once July 18 arrived, Simma started to count each day, as did mom and dad, for her entrance. It was 8 days later, with 11 hours of woman's birth pangs that



Miriam Herschaft

beauteous Miriam made her entrance, announced by loud cries as her dad, present in the room with Simma, gave a Hebrew blessing.

Two-and-a-half days later, with OB's and pediatrician's green flags waving, a delighted pretty brunette mom, a grateful dad, and relieved Simma, brought home baby. Home was a large new condominium in a New Jersey waterfront skyscraper.

It provided for a private bedroom, where a new crib and dresser in blond wood predominated. Advance gifts of toys dotted the back of the room on the silver-gray wall-to-wall carpeting and closets packed with a wardrobe fit for a princess, which Miriam is. A large white/pink bassinet was strategically placed in the master bedroom, where baby would remain for the first two months, close by mom where feeding time would be every 4 hours and every whimper could receive immediate attention.

Introduction to Orthodox Judaism, her parents avenue on the Judaic highway, began with a service at Rabbi Meyer Hager's Wall Street Synagogue that blessed the new mom; plus a full kiddish; and the following day they were with Rabbi Hayim Wohrman, the ultra-Orthodox clergyman who united the couple in wedlock one year before, at the Lincoln Square Synagogue (the couple had met at a Lincoln Square Hanukkah party for singles a year earlier). Tamar had selected Rabbi Wohrman to officiate at Miriam's naming ceremony.

Baby was named for her paternal great-grandmother, my mom, who expired ten years before. Meanwhile, Dad Reuven was proud of baby who had eyes open and seemed to be surveying the bima, without uttering a sound, as if angels had whispered to her the sanctity of the moment.

Jack and I were thrilled when we held baby Miriam for the first time in our children's apartment where photographs re-

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L'DOR V'DOR: GENERATIONS

Within the circle

By SUSAN RUBIN WEINTROB

With the telephone in one hand, I sat glued to the television set, waiting for more news of the recent terrorist bombing in Jerusalem. News



from Israel always rivets my attention, but this time was different. My daughter was in Jerusalem.

Like any worried parent, I scanned the faces of the wounded on the television cameras. Frantic calls followed to the group my daughter was with for the summer. It took time to reach the group and then more time to receive the call that she was safe. I felt both relief and guilt — relief that it was not my child dead on a Jerusalem street and guilt because I knew so many others were injured or dead.

I paced back and forth frantically and couldn't seem to calm down, even after the reassuring phone call.

I had just spoken to my daughter the morning before. She had been shopping in that same Ben Yehudah market that was bombed — bought some gifts for friends at home. She told me she felt like a spoiled American compared to the way she saw Israelis living. "It's harder to live in Israel than America," she told me. I had agreed with her.

But a few hours after the bombing, still unsettled and barely holding back the tears, I wanted to tell her that smaller apartments and a less affluent economy did not totally explain the difficulty of living in Israel. What makes it hard to live in Israel is a constant worry about safety, which takes its toll. Each time children take a school bus or teenagers go shopping or soldiers hitch a ride home, parents worry. And unlike my lucky phone call, too many calls verify the injury or death of a loved one.

What is especially disheartening at times like this is to see how Israel is condemned or vilified in the UN, European capitals and the Arab press for

building apartments or opening extra exits to tourist tunnels. But we hear few words when our people are blown apart. While the American government rightfully came down hard on the perpetrators of the bombings in Oklahoma City and at New York's World Trade Center, equal punishment for terrorists in Israel is not urged. No one proposed, for example, that because of Timothy McVeigh's dissatisfaction with the American government, he should get a state of his own or that U.S. government officials should negotiate with

often do not question the biased and incorrect information they receive from countries and people whose aim is to destroy Israel.

Meanwhile, the world greases its squeaky conscience on Arab oil.

My hands have not stopped shaking at the thought of my daughter's proximity to those bloody bodies in that Jerusalem market. As I sat waiting for a phone call verifying her whereabouts, little else mattered. Nothing is more important than life and the ability to live securely. Security is not a

What is especially disheartening at times like this is to see how Israel is condemned or vilified in the UN, European capitals and the Arab press for building apartments or opening extra exits to tourist tunnels. But we hear few words when our people are blown apart. While the American government rightfully came down hard on the perpetrators of the bombings in Oklahoma City and at New York's World Trade Center, equal punishment for terrorists in Israel is not urged.

him for part of Washington, D.C. No responsible person accepted his use of terror as a means to get what he wanted.

Terrorism in Israel, however, is seen by many as a bargaining tool. These brutal murders are taken for granted by most of the world. While Arab leaders occasionally mouth condolences, we know that behind the scenes, terrorists are released and often made into heroes or martyrs. We know that the rule in Palestinian circles is death to anyone who sells land to a Jew. Only a short time ago this rule was proposed as a law by the former Palestinian Authority "minister of justice." We know that in the Arab media, Israel and the Jewish community are blamed for violence against themselves. Only in the Western media do the Arabs appear conciliatory. That is because many journalists don't do their homework. They too

reality in Israel. Pretending that the victims of violence are its perpetrators is not only cruel for the families involved, it is simply not sound foreign policy.

Giving advice from so many thousand miles away is easy and cheap. But for a few moments on the day of the terrorist bombing, I felt the anguish that Israeli families feel on too many occasions. One Israeli friend told me that this is the way of life there.

During that day, I kept the news turned on to see updates of the situation in Jerusalem. All the times I had criticized my daughter for the host of things that we as parents find annoying vanished as I watched those who were not so lucky on the television monitor. I felt taken back to the moment of my daughter's birth when I was told that she needed to be put into inten-

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A WOMAN'S VOICE

WHAT I HAVE TO SAY

Cybermedia's assets, limits Can we talk? Will he hear?

By MIRIAM L. ZIMMERMAN

"Jerusalem" and "bombing" in the same sentence at 6 a.m. raised my level of consciousness from deep sleep to stupor. My oldest offspring,



Rebecca, is living in Jerusalem for one year as part of her master's program from Hebrew Union College ("HUC").

O cruel radio alarm. Had I been dreaming? For a scant 5 minutes, I wrestled with my sleep demons. At 6:05 a.m. she called to reassure us she was OK. Her two roommates, on their way home from the HUC campus while Rebecca worked late, had heard the twin explosions from their bus. The bombing occurred midday on a Wednesday.

My daughter and her roommates have made it a practice to shop at that popular open air vegetable market on Thursdays, to avoid the pre-Shabbat crunch.

Thank G-d for that crucial 24 hours. It could have been worse; on Fridays, the *shuk* is packed with shoppers stocking up for Shabbat. Of course our household focused on CNN for the next 48 hours. Images of bodies on stretchers contracted my heart, because any stretcher could have held my daughter. Silent prayers helped ease my anxiety.

In addition to the "traditional" media of radio, telephone and television, when I got to my office, I had an e-mail from our local Jewish Community Relations Council ("JCRC") with information on the bombings. I subscribe to their electronic newsletter, "Israel News and Views." The newsletter directed subscribers (I almost wrote "readers") to its World Wide Web site for even more information, www.jcrc.org.

I immediately went to the site and found a wealth of detail. The technology is such that with very few mouseclicks, I was able to forward the entire file to my husband's e-mail address. I was prompted to do so know-

ing both his interest and that he would not have time to surf the Web for information about the incident.

Since the bombings, I have checked the JCRC Web site daily. Their webmaster provides daily updates. Links enable users to jump to an online discussion group about the bombings, to lists of both the known dead and the wounded, and to a chronology of terrorism since the signing of the "Declaration of Principles" in September 1993. It also excerpted paragraphs from a variety of Middle East and European newspapers, many citing responses to the bombings from high government officials.

This column began about my personal response to the tragedy because of having a daughter in Jerusalem. It has evolved into thoughts about new technologies' influence on the way one receives information and the subsequent effects on decision-making.

The primary differences between "traditional" media and the newer technologies are speed and interactivity. Together, these characteristics evoke an incredible immediacy. Reading the JCRC's daily updates and my daughter's almost daily e-mail messages contributes to my feeling of understanding a situation far beyond parental control.

Being in touch with her from Jerusalem feels the same as last year when she attended the University of California at Davis. This immediacy might contribute to a false sense of security. We gave her the option to come home but subtly encouraged her to stay.

She chose to stay. Would I have felt so comfortable with this decision without the closeness afforded by email and Internet information sources? The other characteristic of these technologies is interactivity, the two-way relationship between media and user. By subscribing to the JCRC's electronic newsletter, I have pre-selected information that fits my interests. I don't have to be distracted by other news in a newspaper to get my Israeli information fix.

Further, by hitting the "reply" key, I can communicate directly with the editors, immediately following my read-

ing of a particular story. But in this example, I chose to jump to the Internet site, [jcrcc.org](http://www.jcrc.org), for information. Options from there included a chat group where I could vent or ease my feelings with people presumably with similar interests. Or, I could choose links to lists of the casualties or other terrorist activity since 1993.

Interactivity is further encouraged by requests for feedback on this site complete with a hyperlink to the Web designer's e-mail address. Using such a feedback loop generates in me a feeling of ownership or at least partnership with the information source because someone at this cyber address is interested in what I have to say.

This sense of partnership does not exist when I read a newspaper or listen to television news. This process is called point-to-point communication as opposed to mass communication. Interactivity of the new media makes me believe that soon, the mass media with which we grew up in the '50's, is dead.

First God, now the mass media.

Jokes about the lack of warmth in a computer come to mind: one would go to bed with a good book, but one would never go to bed with a computer. Well, at least this writer won't.

Implications? Having taught group dynamics, it occurs to me that chat groups composed of "virtual" partners will demand new rules for participation. I myself have subscribed to three different chat groups. Very quickly I unsubscribed even though the topics, the Holocaust, media education and communication, were my interest areas. But my mailbox would be inundated daily by more than 50 messages. I simply didn't have the time to eavesdrop on others' ramblings.

I felt no remorse in unsubscribing to electronic liaisons, no sense of commitment, not even any guilt. Virtual communication does not substitute for face-to-face interaction, I have concluded. I need to see the warmth of a smile, the upturned brow, the sarcastic tone and the nuances

Continued on next page

By ARLENE PECK

Over the past few years, like a moth to a flame, I keep coming back to my "Men Don't Talk" columns. Some things just never seem to



change. I think that I might title this, Volume Two. Actually I don't think men hear us, either.

I know it's not my imagination. Men are on FM while we are tuned into AM. Maybe that is why men don't hear what women have to say. We talk oranges and they are buying apples. Although I think it's amazing how they may not understand the wife unless there is a translator. But, usually there is another woman waiting in the wings who can speak the same language. Funny how that works.

The strange thing is I've long felt that there is an inferior quality in an individual who cannot carry on an in-depth conversation. Yet the worst thing a woman can do when she wants to have an intimate conversation with a man is to say anything that is going to make him feel inadequate or inferior. Because, if the male of the species gets the feeling that he might possibly be considered a poor communicator, he's going to clam up even more. Which can be a very depressing feeling. Living with a man who doesn't like talk is like having dinner with Darth Vader. Small talk is not necessarily without merit. And, there is more to romance than a Coors beer and a rerun of Love Boat.

I think that it's in the genes. How many mothers can relate to the conversation, "Where did you go?" "Out." I have a son who I tell, ad nauseam to call his mother. Do you think that he does? Never! Now, these same kids eventually grow up and marry and then it's the wife who asks, "How was your day?" He answers, "Okay, the same as usual," possibly some other stimulating words of wisdom. When couples don't talk, the lack of

communication is like a battle between the sexes. It can be compared to the disputes between landlord and tenants. Both sides agree damage has occurred. Each feels the other should pay for it.

True, not every thought one has really needs to be spoken. But, I find it amazing how when you listen to a conversation between men and women, all the questions come from the female side.

And, the problem person who can't or won't communicate has a big problem. Which for a lot of women sets up a perfect opportunity to be a fixer. Rather than the one who needs fixing himself.

The plight of the single woman varies greatly. Maybe the problem isn't having a man with a deaf ear, but what comes out of the mouth when he opens it. Before I left Atlanta for life in Marina del Rey, I remember being at a rather noisy club. Standing next to me was an attractive looking man and I made a comment about the loud music. He looked at me and said the typical southern thing: "Say Huh?" and then again, "Say what?" That did it. I walked away.

I wonder, does the first husband listen to the second wife? One of my friends did it the hard way. She was married 25 years, but to four husbands. Also, could it possibly be true that men use deafness as a weapon against women? Beauty is not only in the eye of the beholder. It is also in the ear of the listener. Much like a tree falling in the forest only makes a noise if someone hears it, women have to get someone to respond. Sometimes though, maybe it's just as well. I can't take constructive criticism. I'd rather be lied to sometimes. I've known men who do that so well that they would lie about the year of their birth to an astrologer. I've known men who would tell the women they met that they had to go home to their wife when they weren't even married.

I think with some men who can't talk because they have a different interpretation as to its meaning. I recently asked a man what time it was and he said he'd love to tell me but didn't want to make a com-

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Weintrob

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sive care. I remember the euphoria when she was released five days later. All these feelings came to me after that phone call, when I realized I would be lucky enough to see and hold my daughter again.

The Jewish people are like my family. We fight about issues that are petty as well as grave. We have periods of not talking and not compromising. But we also know that in times of crisis, none of this really matters.

The well-known Israeli writer Yehudah Amichai wrote a moving poem about the ever-widening circles of destruction that bombings in Israel bring to our Jewish family. An excerpt of it reads:

The diameter of the bomb was thirty centimeters and the diameter of its effective range about seven meters, with four dead and eleven wounded.

Around these, a larger circle

of pain and time, two hospitals are scattered and one graveyard. But the young woman

who was buried in the city

Zimmerman

Continued from prev. page
of all other nonverbal messages that never make it to cyberspace.

Some scholars feel that increased point-to-point communication such as I have described above will result in the further fragmentation of society. I do not agree. As our society becomes increasingly wired, more people can make their voices "heard," if only symbolically among the thousands making a hit on

she came from... and the solitary man mourning her death at the distant shores of a country far across the sea includes the entire world in the circle....

Individuals who urge Israel to negotiate with those who kill innocent civilians simply because they are Jewish should be drawn into the devastating circle that these bombings create. Those individuals would never negotiate to establish a state or a police force for a group that wanted to kill their families. News reporters and broadcasters would never repeat information that comes from those who support terrorists if they thought they were aiding in the murder or injury of their own children. It is our job as Jews to make these others feel the circle of the bomb around us. As terrorism continues uncontrolled, all must realize the circle is closing around them, as well. Only then together, we can say no to terrorism and to anyone who supports it.

Netanyahu's home page.

The above was completed this morning, August 7. I returned home this evening ready to finish editing and to e-mail it to the P&O. But a screaming headline from the San Mateo County Times, "Arafat: 'Prepare for battle' negated all my feelings of immediacy and connectedness. In response to a good old fashioned newspaper headline, my mother's heart cried out, 'Bring my daughter home.'"

Peck

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mitment. Today, when they play tennis it's no longer 30/love. Instead it's turned into 30/like, but I don't want to be committed. I don't know. Maybe it's because I've been hanging around with the wrong crowd. You've heard of men who hated women. Well, I've dated all of them.

I think that men tune out when women start talking. Especially when it concerns matters of importance. It's just easier. Mostly it's because they have a hard time talking about problems. They really don't know how to handle it.

Again, she's on AM and he's on FM. She doesn't want advice. Women want all those things they're not used to. Men are usually the ones giving understanding, sympathy, all those nice touchie feelie

Krupnick

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President Clinton reacted in the same vein. He postponed the Dennis Ross visit for a "mourning period," but hoped for a resumption of negotiations. We had a personal scare in this tragic incident. We do our market shopping at the Mahne Yehuda market each Wednesday at about 1 p.m. (the time of the blast). We buy our fish and chickens on Eitz Hahaim Street, precisely where one bomb was placed. This Wednesday we had a change of schedule to attend a funeral.

We thank the Almighty that we were spared. We were there on Thursday and saw the disaster first hand. May He bring a speedy recovery to all the wounded and comfort to the families of the victims.

things.

Also, I've often said that it's not right to bring the sins of the past into the present but, it happens. So, many men come into a relationship making the next one pay for the last one's errors. So, sometimes even when questions are innocent, he may react irritably because of past experiences.

Actually, you can sum it up in viewpoint. Women, logical

Silver

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the book and its ethical ideals so stirred him that he began to make donations to various charities, something he had not done before. Jacobson doesn't give his name, but they did meet and the millionaire told Jacobson that at his daughter's wedding, in a Baptist church, he had one attendant read parts of the book to inspire all guests to reach greater spiritual heights.

Father Gershon asked Simon, his oldest son, what will be the future of the Lubavitch movement since the rebbe died. Simon said he didn't know. But on the third anniversary of the death of Schneerson a full-page ad in the *New York Times* proclaimed "The third of Tammuz is not the rebbe's *yahrzeit*." Transla-

creatures that we are, view it "as long as you can talk about problems, the relationship is working." Men on the other hand view it as, "As long as you have to talk about problems, it just isn't working."

Some people just seem to take everything but the blame. And as time goes by and you get a little older you begin to realize that if Helen Keller could get through her life, so can you. Self-pity is boring.

The rebbe is not really dead. He is biding his time and will return to be revealed as the one the ad calls the "Moshiach."

This is in keeping with the failure of the Lubavitch movement to find a successor to Schneerson. Lubavitch theology seemingly has it, as the ad proclaims. "The rebbe is among us... With each passing moment the great day draws closer." The majority of the members of the nation's largest organization of mainstream Orthodox rabbis, the Rabbinical Council of America (Histradut Ha-Rabbonim) are American-born, Ashkenazic and graduates of Yeshiva University's rabbinical school known as RIETS, Rabbi Yitzhak Elchanan Theological Seminary.

Postmark

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turned to the custody of the father.

With the help of Orthodox bodies, Sultana turned to the rabbinical court in Beersheba which, as expected, ruled that Ibrahim was Jewish and should remain with his mother.

The Arab family appealed to Israel's High Court of Justice two years ago. The judgment came down in July of this year. The court upheld the decision of the Sharia' Court and ruled that the child be returned to the father. The reasoning has not yet been published, but it is believed that the court was swayed by what it considered to be the best interests of the child, irrespective of the religious factors. — C.A.

Herschaft

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corded this historic moment in all our lives. Of course, the couple joined in the shooting phase. Simma had baked the dinner, including Israeli cake and cookies. At Lenox Hill Hospital nearby dining establishments provided "order in" services.

Special note and appreciation goes out to the Associated Press, the world-wide news agency, where Reuven has been on the national team for some dozen years now. AP's policy for new parent employees allows them off one week to become acquainted with their new role. Flowers had been sent to the home from staff and administration.

In that week Reuven had learned all facets performed by mom — diapering, feeding, bathing and midnight house walks with baby.

Jack and I expect that the first social visit when the Miriam's pediatrician allows will be to our home.

Meanwhile, Tamar and Reuven plan a trip to Israel in several months with Miriam. Mom is a successful travel agent and is planning several visits a year with baby a priority traveler.

Jean Herschaft may be reached at 76 Exeter, Brooklyn, NY 11235.

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